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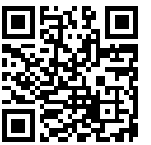

THE SACRISTAN'S MANUAL

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THE

SACRISTAN'S MANUAL;

OR,

Hand Book of Church Furniture, Ornament, &c.

HARMONIZED WITH

THE MOST APPROVED COMMENTARIES ON THE ROMAN CEREMONIAL,

AND THE

LATEST DECREES OF THE SACRED CONGREGATION OF RITES.

BY

J. D. HILARIUS DALE.

"Ubi Petrus, ibi Ecclesia."—St. Ambrose.

LONDON:
CHARLES DOLMAN, 61, NEW BOND STREET;
AND 22, PATERNOSTER ROW.
1854.

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TO

THE RIGHT REVEREND

PHILIP VYARD, D.D.

ADMINISTRATOR APOSTOLIC OF THE DIOCESE OF WELLINGTON, NEW ZEALAND,

The following Pages,

SUGGESTED BY AN OFFICE CONFERRED THROUGH FAVOUR OF HIS LORDSHIP IN THE BEGINNING OF THE WRITER'S ECCLESIASTICAL CAREER,

ARE MOST GRATEFULLY AND RESPECTFULLY DEDICATED,

BY HIS OBLIGED SERVANT,

J. D. H. DALE.

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IMPRIMATUR.

JOHN CAN. MAGUIRE, D.D., V.G.

WESTMINSTER, *April* 14, 1854.

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PREFACE.

THE object of the present Manual is not merely to give such practical rules as will enable the lay Sacristan to fulfil the duties of his office with ease and method, but also to furnish that information of a higher order concerning matters which relate to the care of the Church and its sacred appurtenances, which is more or less necessary that the sacred ceremonies of the Church may be carried out according to the rule of Rome.

To enable those of the Clergy entrusted with the externals of religion to refer to the authorities cited, a list of the editions of those works which the author has consulted is given at the end of the Contents. The decrees of the Sacred Congregation of Rites may be found in the *Manuale Ecclesiasticorum* and other collections; in minor points, where the date is not given, they may be referred to by means of the indices of those works.

The plan pursued throughout the Manual has been, first, to insist upon that which is laid down in the Liturgical Books, as the Rubrics of the Missal, the Ceremonial of Bishops, &c.; secondly, where these are silent, to take the opinions of approved commentators on the Roman Rite, as Catalani, Gavantus, and others; and, lastly, where these fail, the practice and custom of Rome. Such is undoubtedly suggested by the Council of Westminster. In the 26th Decree (No. 5), after recommending, for the sake of uniformity, the use of the Roman plain chant, it goes on to say: "Orationes ergo, responsoria, epistola, evangelium et alia hujusmodi, prout in Cæremoniali episcoporum, vel in aliis authenticis libris traditur, canantur. Idem dicendum de rubricis, et

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cæremoniis ecclesiasticis; in quibus non pro lubito adoptandæ consuetudines aliarum nationum, sed adhærendum stricte definitionibus et regulis, et, his deficientibus, usibus et praxi S. Romanæ Ecclesiæ."

It is as well here to state, that that which is given as Roman custom has been for the most part taken from *written notes*, made by the author during his residence in Rome, at the time he was engaged translating the larger treatise of Baldeschi, and had his attention constantly called to the various subjects incidental to a study of the Ceremonial. The proof-sheets also have passed through the hands of friends who have studied the Rubrics, and paid something more than mere flying visits to Rome.

It is much to be regretted that the conflicting reports brought by visitors from Rome should fill the minds of those who are anxious to see our ceremonies correctly carried out with so much doubt and mistrust as to the real existence of the uniformity and natural ease with which it is affirmed the ceremonies are performed at Rome. But the fact is, most of our visitors remain but a very short time in Rome, trust too much to impressions upon an overcrowded memory, and often, from want of acquaintance with rubrical subjects in general, are unable to make the necessary allowances for the Papal and other peculiar customs which might naturally be expected to exist at Rome.

One, out of many instances which might be given, will show how necessary it is that the general subject of the ceremonial should be studied before one can take his experience, either for his own guidance or present it for the guidance of others whom he might wish to instruct as to what is and what is not Roman practice. It was objected by one who had no less than his own eyesight for his authority, that the antependia need not necessarily be of the colour of the day, since that used at the High Altar of St. Peter's, at the Mass for the Commemoration of All Souls, was red. Now it happens that the Pope uses but two colours, red and white, and that the High Altar of St. Peter's, which is so strictly reserved for the use of the Pope that it requires a special bull for another to celebrate there, is, on that account, never decorated except with one of the above colours.

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But rubrical reform suffers not less from the misapprehension of those who imagine that it clashes with a popular scheme for the complete restoration of a particular style of church architecture, than from the indiscreet zeal of some of its advocates, who, for instance, would think the discrepancies of Roman serving-boys worthy of imitation; or from the apathy of others, who profess to trouble themselves with no such "trifles."

The feeling is, however, rapidly gaining ground, that it was misdirected enthusiasm for a noble cause which led some to forget the simple truth, that unity and correctness of design should be subservient to utility. People are now beginning to see that a church need not necessarily be un-Gothicized to be brought within rubrical propriety, and that the few and simple demands of rubricians may be safely acceded to without a total overthrow of all "Christian art." [1]

If any one style of architecture ought to be able to accommodate itself to the requirements of the Church more than another, surely it ought to be that which claims for itself the title of "Christian."

It is simply preposterous to imagine that the rules of Gothic art imperatively forbid the High Altar to be raised upon a given number of steps; the Tabernacle and Throne for Exposition to be so placed as not to interfere with the proper position of the Cross and candlesticks; and the Clergy to be accommodated with such a seat as the Church prescribes, but must force upon them one flanked at either end with poppy-heads and backed up behind.

The Council of Westminster has spoken on this subject in unmistakeable language.[2] Within the province of West-

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[1] What connection there can be between any particular style of architecture and the shape of the sacred vestments of the Clergy, cannot well be conceived; unless, indeed, any may be found in the circumstance that vestments of a certain shape were used at a time when such and such a style of building was in vogue.

[2] Cum aliqua nova ecclesia est condenda, totius ædificii ichnographia cum partium accurata delineatione est Episcopi conspectui subjicienda; non tantum eo fine ut de operis decore vel elegantia judicium ferat, sed multo magis ut dignoscat, utrum omnia rubricis et ecclesiasticis legibus sint conformia, et etiam utrum ad fidelium pietatem fovendam ædificii ratio possit conducere. Diligenter igitur inspiciat, utrum Altaria sint magnitudinis sufficientis, et expositioni sanctissimi Sacramenti apta (ubi hæc fieri solet), utrum gradus pres-

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minster, the decrees of that Council are binding; beyond it, they come to others with the claim of unquestionable merit, and the very recent approbation of the Supreme Pontiff.

It may not be inappropriate to add a few words of admonition to Lay Sacristans. They occupy a rank in the Church which is next only to that of the Clergy themselves. Hence, where such an arrangement is practicable and where the Church has her will and her way without drawback, the Sacristan is a Priest, or at least in Orders. The Pope's Sacristan is a Bishop—a fact which may be taken as an indication of the importance which the Church attaches to this office. A little thought will show the reasonableness of this estimate of the Sacristan's duties. In the course of his labours, he is brought constantly, and closely, near the Altar of God and the Holy of Holies. He is almost necessitated to touch the Sacred vessels and linen; wherefore, if he have not this right *ex ordine*, he usually receives it *ex officio*. The privileges, of which this is but a specimen, are very great and very serious. No one can live in the midst of them and remain the man he was when he entered upon them. No man can be near God without a blessing or a curse. The familiarity with sacred things is, of all habits, the most dangerous, where it is not duly appreciated, and its temptations constantly foreseen and counteracted. It is commonly said by Priests, that Altar boys end in being either angels or the reverse. Now, the first duty of a Sacristan is, to weigh the importance of his duties; and it is hoped that even so trifling an effort as the present may lead to this result, by pointing out the necessity of care and cleanliness in all that relates to the Church, and that hence, by the blessing of God, it may indirectly further the ends of personal sanctification.

The habits which every Sacristan has most need to cultivate are:—

1. *Cleanliness.*—No words can overrate the importance of this habit. Cleanliness is the very outward expression of

byterii sint recte dispositi, et sedes ministrantium juxta rubricas constructæ: utrum etiam fideles Altare, et sacros ritus qui in eo peraguntur, facile discernere valeant. Nec sinat architectum ad ædificationem progredi, nisi in his omnibus, rubricis, decretis et usibus approbatis Ecclesiæ se conformaverit.—Decree xxix. n. 4.

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the beauty of sanctity; and while no exterior magnificence can supply its place, *it* is alone sufficient to give propriety and attractiveness to the simplest worship, in the meanest building. It need scarcely be added, that personal cleanliness on the part of the Sacristan himself is of the first importance towards the habit of cleanliness in his work.

2. *Forethought.*—No one requires more than the Sacristan to have all his eyes and all his wits about him. Church ceremonial is one of those matters in which no mere *habit* secures a person against mistakes, without habitual *advertence*. The good Sacristan, therefore, will forecast in his mind all the circumstances of each service he has to perform; run over in it the progress of the ceremonial, and imagine every possible want which may arise, with the view of providing against it. Nothing is more disturbing, both to priest and to congregation, than to see attendants running backwards and forwards during a solemnity. All parties, indeed, have need of forbearance, for, as the saying goes, "in the best-regulated families accidents will happen;" still it is in the power of *forethought* (especially in the Sacristan) to guard indefinitely against these mishaps.

3. *Interest in his duties.*—This facilitates and effectuates every work; but in a Sacristan, whose functions are so unspeakably important, the want of it is fatal to success. There is nothing in these functions to interest any one, *except* their religious character; and this, if it interest at all, must interest in the highest degree.

4. *Good Temper.*—No office is more trying to the temper than that of the Sacristan. He has to deal with all kinds of people, and is often drawn twenty ways at once. He will frequently fall upon those who are unreasonable in their expectations, and wish him to do things which are not his business. Even then, however, he must answer with mildness, self-possession, and forbearance. A great help to this end will be,

5. *Method,* which will prevent his being ever *hurried,* and so, excited. To these qualities may be added others connected with them, such as diligence, punctuality, courtesy to strangers, &c. &c. But the first qualification of all, and that which is the guarantee for all the rest, is a true spirit of

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devotion to God in his work, and the habitual use of practices which tend to keep it alive and active.

In conclusion, the author has but to add, that he will feel much obliged to Priests, or experienced Sacristans, if they will make any suggestions by which this little work may be rendered worthier of its subject and of the encouragement which has called it forth.

St. Edmund's College,
Passion Week, 1854.

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LIST OF

ABBREVIATIONS AND AUTHORITIES CITED.

Bald.—Baldeschi.—Esposizione delle Sacre Cerimonie, Roma, 1848.

Bar.—Baruffaldi.—Ad Rituale Romanum Commentaria, Venetiis, 1792.

Benedict. XIV.—Institutiones Ecclesiasticæ, Lovanii, 1762 ; Bullarium, Mechliniæ, 1827.

Bisso.—Hierurgia, sive Rei Divinæ Peractio, Gênes, 1686.

Cær. Ep.—The Ceremonial of Bishops.

Catalani.—Sacrarum Cœremoniarum, sive Rituum Ecclesiasticorum Sacræ Romanæ Ecclesiæ libri tres, commentariis aucti ; 2 vol. in fol. Romæ, 1750.

Cavalieri.—Opera omnia Liturgica, seu Commentaria, &c. Romæ, 1764.

Clement. Instr.—The Clementine Instructions.

Conc. West.—The Provincial Council of Westminster.

Corsetti.—Praxis Sacrorum Rituum et Cœremoniarum ; 3 vol. in 12mo. Venetiis, 1739.

Fornici.—Instit. Liturg. Paris, 1852.

Gardellinii.—Decreta authentica Cong. Sac. Rit. ex actis ejusdem S. Congregationis collecta, Romæ, 1824-1850.

Gav.—Gavantus.—Thesaurus Sacrorum Rituum ; 5 vol. in 4to. Venetiis, 1823.

Manuale Episc.—Manual for the use of Bishops, given in the fifth vol. of Gavantus.

Merati.—The Rubrician who has given the above edition of Gavantus, with notes, &c.

Rit. Rom.—The Roman Ritual.

Rubr. Miss.—The Rubrics of the Missal.

S. C. Episc.—Scilicet, Congregatio Card. super Negotia Episcoporum, et Regul.

S. C. R.—The Sacred Congregation of Rites.

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THE

SACRISTAN'S MANUAL.

PART I.

THE SACRISTIES AND CHURCH.

ARTICLE I.—*The Sacristies.*

1. THE Sacristies should be furnished with presses for the vestments, &c., according to the requirements of the Church. In Italy there are generally as many presses as Altars in the Church; each being supplied with complete sets of vestments, and appropriated to one particular Altar. One press, not less than 9 feet long, should be placed directly opposite the door leading into the Church or outer Sacristy, for the Celebrant and his Ministers to vest at for solemn functions. Each press should have a platform before it, about 4 feet wide and 6 inches high, as the Clergy when vesting should be raised a step above the ordinary level of the floor.—*Baldeschi.*

The presses should be about 3 feet wide, and 3 feet 5 inches high from the platform; they should be fitted with very shallow drawers, some of them not more than sufficient to hold one set of vestments; for nothing tends to injure the vestments so much, as tumbling them over to get at those underneath. The drawers should, if possible, be lined with cedar, to keep out insects; some few should again be lined with cloth or baize dyed in saffron, which preserves gold and embroidery work: these latter will necessarily be reserved for the more costly vestments. The drawers should be protected in front

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by sliding doors. Green baize is a convenient material for the cover of the presses, as it may easily be kept clean with a hard brush, and wax or other substance likely to soil the vestments may be easily detected. Some few feet above the centre press there should be a bracket fixed to the wall, upon which the crucifix is placed. It is allowed to replace the crucifix with an image; usually where such is the case, the Patron Saint of the Church is used in its stead. A smaller press, containing small cupboards for the chalices and drawers for the purificators, is sometimes conveniently placed on the centre of the vestment-press behind: in this case the crucifix or image may stand upon it. Small wooden pegs, placed within these cupboards, on which the purificators may be hung, are preferred to drawers, as it enables the purificators to dry better. The names of the Priests of the mission should be written over the pegs, that each may have his own.

The other presses or cupboards required in a well-regulated Sacristy, will be mentioned under the heads of the respective articles to be kept in them.

2. *The Vestments* are divided into two classes,—sacred and ordinary. The sacred vestments are the chasuble, cope, stole, maniple, dalmatic, tunic, and humeral veil. When spoken of under the term "sacred ornaments" (*paramenta sacra*), the veil of the chalice, burse, antependium of the Altar, and veil of the Tabernacle, are to be included. The ordinary vestments, or those not called sacred, are the alb, cotta, amice, girdle, &c.

3. *The Sacred Ornaments* are to be assimilated in shape to those in use at Rome.[1] Each will presently be spoken of under its own name. The colours used by the Church are white, red, purple, green, and black. Cloth of gold is allowed to be used for all colours except black and purple.—*S. C. R.* All the sacred ornaments may be trimmed with gold, except those of black, which require white or silver.

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[1] Paramenta sacra ex holoserico, reliquæ vestes et tobaleæ altaris ex solo lino conficiantur. Ut vero uniformitas hisce in rebus obtineat, adlaborandum est ut forma paramentorum sacrorum usui Ecclesiæ Romanæ accommodetur. —*Conc. West.* decret. xviii. n. 1.

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Neither blue nor yellow is allowed,[1] nor is it permitted to intermix colours with a view to use one set of vestments for either white, red, or green.[2]

4. The material of the sacred ornaments should be silk;[3] cloth of gold or silver may be freely used, but glass-cloth, linen, printed muslin or calico, is strictly prohibited.—*S. C. R.* The linings will be of a less costly material, but a plain silk should by all means be preferred to merino or calico.

5. The whole of the sacred vestments are to be blessed by the Bishop, or Priest, having authority to do so.

6. It is recommended never to use the chasubles belonging to complete High-Mass sets for Low Masses, as the extra wear will cause them to look shabby in contrast with the dalmatic and tunic at Solemn Mass. A complete set of purple vestments will include two extra chasubles, and the *stolone* or large stole. Black humeral veils, or black veils for the Tabernacle, are not required.

7. Vestments of cloth of gold and embroidery should not be wrapped in common white-silver paper; Chinese curling-paper is preferable, and unbleached calico dipped in a decoction of saffron better than either. To prevent creases being left in the more costly vestments, rolls of wool-padding of various lengths may be placed in the folds. It is recommended to place in the drawers small bags containing lumps of camphor, or chips of sandal-wood; the latter may be purchased at the drysalters.

8. *Chasuble* to be about 3 feet wide and 4 long, with the pillar behind and Cross in front, each about $9\frac{3}{4}$ inches wide, inclusive of the stripes of lace, which should be $1\frac{5}{8}$ inches wide. Tapes or ribbons to be so fastened underneath, that the chasuble may be securely tied before the breast.—*Gav.*

9. *Stole* to be about 9 feet long, so that the ends may fall below the knee, and about $4\frac{1}{2}$ inches wide; the fringe at

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[1] Utrum liceat uti colore flavo vel cæruleo in sacrificio missæ, et expositione SS. Sacramenti? Resp. *negative.—S. R. C. die Martii*, 1833.

[2] Num paramenta confecta ex serico, et aliis coloribus floribusque intertexta, ita ut vix dignoscatur color primarius et prædominans, usurpari valeant mixtim saltem pro albo, rubro et viridi? Resp. *negative.*—23 Sept. 1837.

[3] See note preceding page.

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the ends to be about 2¼ inches wide. The stole has three crosses, one on the middle, and the others at the ends. The Deacon's stole to have two cords with tassels.—*Gav.*

Gardellini says that the stole is not a sign of jurisdiction for Bishops, much less for Priests; it is only to be considered a vestment of honour, which should be worn by Priests when exercising certain functions either in their own character, or by delegation from another. The Sacred Congregation of Rites has many times declared that the stole ought only to be worn for celebrating Mass, for administering the Sacraments, and on other occasions when the Rubrics declare it to be necessary, which is understood of those various ceremonies called *Sacramental.* It is upon these principles, continues Gardellini, that the parish Priest does not wear the stole when he is not officiating, or when he merely assists in his own church at a baptism or marriage administered by another Priest. Also upon the same principles he does not wear it when assisting the Bishop at Mass (*S. C. R.*), or when a newly-ordained Priest says his first Mass.—(*S. C. R.*) In Rome it is customary for the Parish Priests to wear the stole when preaching; any Priest will do so when preaching in presence of the Bishop.—(*S.C.R., Nov.* 12, 1831.) The Fathers of any Regular Order do not wear the stole, as they preach vested in their religious habit.—*S.C.R.*

10. *Maniple,* to have three crosses like the stole, and ribbons with which to fasten it firmly to the arm.—*Gav.* It should be about 3 feet 2 inches long, from end to end, exclusive of the fringe, which is like that on the stole.

The maniple is worn with the chasuble, only when celebrating Mass, and at part of the ceremonial of Good Friday, but never with the cope.—*Rubr. Miss.*

11.—*Cope,* of semicircular form, about 4 feet 10 inches long, so as to reach below the ancles. The border in front from top to bottom is ornamented with gold, as also the hood behind; the fringe of the latter will be wider than that round the bottom.—*Gav.* The cope is fastened in front with a clasp or *morse,* and two or three large hooks.—*Gav.* It should never be fastened with strings so as to bring the hood (or border above it) close down upon the neck. The copes used in Rome by the Cope-men at Vespers are of a

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plainer description, having the border in front merely marked out by stripes of lace, and the hood plain, without a centre ornament.

12. *Dalmatic*, the sacred vestment of the Deacon, should not have mere lappets upon the shoulders, but wide sleeves reaching to the hands. The length of the dalmatic is rather more than 3½ feet, the width at the shoulders 21 inches, the circumference at the bottom 5 feet 9 inches. From the fastening on each shoulder there may be clusters of large tassels, hanging down before and behind. The circumference of the sleeves, at the jointure 31½ inches, at the hands 25½ inches.

13.—*Tunic* for the Subdeacon, like the dalmatic of the Deacon, except that the sleeves are narrower and somewhat shorter.—*Cær. Ep.* In Rome, from long custom, they are of the same size as the dalmatic.

14.—*Humeral Veil*, to be about 7 feet 10 inches long, exclusive of the fringe, and about 23 inches wide; the fringe at both ends should be similar to that on the stole and maniple; some sacred emblem should be worked in embroidery in the centre. This veil should be of the same material as the set of vestments to which it belongs, and be lined with plain silk.

15. *Veil of the Chalice* to be about 24 inches square, and to be ornamented all round with a very narrow border of silk, gold, or silver; to be lined with plain silk. No cross or emblem is prescribed to be worked upon the centre; in Rome they are most commonly without it.

16. *Burse*, to have a Cross or other sacred emblem worked on the centre of the front (*Gav.*); mere quatrefoils and trefoils can scarcely be thought sufficient. The back to be plain, but of the same material as the front; to be lined with white silk or linen. Those used at Rome are about 10½ inches square, and have the front bordered round with lace the same as that on the vestments; the Cross in the centre is also of the same lace. On each of the corners of the burse used at Rome is fastened a small tassel without fringe, not unlike an acorn: these are useful, as they prevent the burse from slipping when placed against the back of the Altar.

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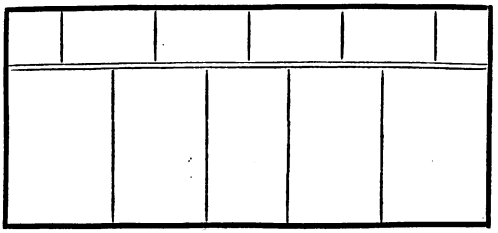
17. *Veil of the Ciborium* to be of white silk, or cloth of gold (*Conc. West.*) drawn together at the top, but having an opening to allow the Cross which surmounts the cover to pass through.

18. *Antependium* to be a little longer than the Altar, and to reach to the predella. At a distance of about 8 inches from the top to be ornamented with a fringe, more or less rich, according to its quality. To have a Cross, an image of the Saint to whom the Altar is dedicated, or some other sacred emblem worked in the centre. Pope Zachary offered one of cloth of gold, with an image of our Lord, to the Altar of St. Peter. If possible the antependium should be fastened to a frame of wood, having the inner edges chamferred off, lest the material of the veil be injured. If the veil be costly, a covering may be neatly put over it, yet only in time of Mass, lest the Priest be impeded, or his vestments injured: this covering should not extend below the fringe.—*Gav.*

There seems little reason why the embroidery should be so much *in relievo* as to require the covering Gavantus speaks of.

The antependia now generally used in Rome are of plain (yet in many instances very rich) material; they have no centre ornament but the deep fringe, about 8 or 10 inches from the top, which runs horizontally from end to end. The veil below the fringe is marked out into compartments by perpendicular strips of lace of silk, gold, or silver, according to the colour and richness of the material. Between the top and the horizontal fringe there are smaller compartments, formed also by perpendicular strips of lace which intersect those below the fringe, in the following form, the double line of which is supposed to represent the deep fringe:—



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The frame is defined by a gilt border, that running along the bottom being wider than the rest.

It is recommended to have transparent covers of glazed gauze to be used out of the times of Divine offices, when a costly antependium cannot be replaced by one of ordinary material. It is also recommended to have an extra white antependium, not fixed upon a frame, but by hooks or other means made so that it may be fastened to the upper part of the frames of others. It would be used for Benediction of the Most Holy Sacrament, under circumstances when the antependium has to be changed whilst the congregation are assembled; as for instance when Vespers having been sung in Red, are to be followed by the Benediction.[1] The unsightly carrying about of frames would be thus avoided. The black antependia should not be ornamented with figures emblematical of death.—*S. C. R.*

19.—*Veil of the Tabernacle* to be made of rich material, white or other colour, according to the feast; to be gathered in full at the top, and to be sufficiently ample to cover the whole of the Tabernacle; to be bordered around with fringe.—*Gav.* When the ornaments of the Altar are black, this veil will be purple.—*Baldeschi and others.*

20. *Alb* should be of linen, 6 feet long, and 24 feet in circumference at the bottom; the sleeves 27 inches long, and 17½ inches wide at the shoulders, but narrowing gradually to the hands.—*Gav.* In Italy they are more or less ornamented with lace from the waist downwards. The Congregation of Rites has forbidden a transparent material lined with red to be used at the bottom, or on the sleeves.[2] Because apparelled albs have patches of coloured material *outside*, they are not thought to be included in this decree; at least, they are unrecognised by any authors on the present Roman Rite.

21. *Amice*, to be of fine linen, about 31 inches long and

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[1] It is only at times that the Officiant leaves the Sanctuary, between Vespers and Benediction, that the antependium is to be changed.—See the *Ritus Servandus.*

[2] An liceat ubique terrarum in fimbriis et manicis albarum, et aliarum vestium, sub velo transparenti, fundum rubrum mittere, vel an sit privilegium peculiare Italiæ, Hispaniæ? Resp. *negative.*—*Die* 17 Aug. 1833.

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26 wide; the two front corners to have strings. It should have a Cross worked with the needle, in the middle, at two fingers' width from the upper part. The borders, except that one which surrounds the neck, may be ornamented with plain work.—*Gav.* Apparelled amices are not known as a Roman vestment.

22. *Girdle,* should not be of silk, but of linen (*S. C. R.*); Gavantus says of white flax or thin hemp, about 10½ feet long, the ends inserted into tassels of the same material. It is allowed to be of the colour of the vestments (*S. C. R.*); but white is used at Rome, and is generally preferred by Rubricians.

23. *Cotta*—its form is that of a T, and does not exceed 21 inches (inclusive of lace two inches wide) in length, for one of middle size. The sleeves are 17 inches long (inclusive of lace), and 30 inches in circumference; the shoulder-pieces about 4½ inches square, edged with narrow lace. Although the mediæval surplice does not strictly come within the terms of the decree of the Council of Westminster (*Decree* xviii. n. 1), which says that the form of the *sacred* ornaments are to be assimilated to those in use at Rome; yet it cannot be doubted but that the *spirit* of the decree is, that this as well as other vestments also should be of the Roman pattern. Surplices without sleeves, or with wings sewn on behind, are not known in Rome.

24. *Rochet,* like the cotta, except that the sleeves are tight, tapering down to the hand like those of the albs. The rochet is worn by Canons, but only under the mozetta. When administering baptism, or other sacraments, they do not wear it, but the ordinary cotta. A Canon's rochet is less ornamented with lace and borders than that of a Bishop, and should not have red material showing from beneath the wrists.—*Gav.*

25. *Corporal* to be of fine white linen, about 19½ inches square, with an additional border of thread lace 1⅝ of an inch wide. To be folded in four, so that no border appear outside. In the fore part, that is, in the centre of one of the squares made by the folds, a Cross should be worked in white. The above are those most generally used at Rome. Suarez says they may have a light border of silk and gold.

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The corporal is blessed together with the pall (*Pont. Rom.*), and after use may not be touched by Laics, unless with especial permission, nor washed after use in domestic vessels (*Ord. Rom.*), until they have been first washed by a Clerk in Holy Orders, when they may be touched by Laics until again used (*Sylv.* v.). Those corporals which have been employed at the Altar should be left in the Burses, and not be taken out and put away in drawers.

26. *Pall.*—Those at present used at Rome are about $4\frac{1}{8}$ inches square, with a border of thread lace $1\frac{5}{8}$ inches wide; it is made of stout linen, doubled, but having no card placed between, and has a white Cross worked in the centre. Palls having the upper side of silk are prohibited by the Sacred Congregation of Rites.

27. *Purificator* to be of linen, neither coarse nor fine, to be simply hemmed, and not less than $13\frac{1}{2}$ inches square, with a very small Cross worked in the centre.—*Gav.* Although it is not required to be blessed, yet, when once employed in the Sacrifice of the Mass, it should not be used for other purposes, nor be handled by Laics (not having the requisite permission), until after having been washed by a Clerk in Holy Orders. The same rules for washing purificators are to be observed as for corporals. (See n. 25 above.)

28. *Napkins*, or towels for the fingers, to be of linen, 36 inches long and 27 wide; the edges may have fringe of the same material.—*Gav.*

29. *Altar Cloths.*—Every Altar is required to be covered with three linen cloths, in addition to that which is waxed, and which covers the consecrated stone. The under ones should not exceed the length of the table of the Altar; but the uppermost one should hang down at each end to the top step, and will be rather wider than the table of the Altar. It should have five Crosses worked on it, one in the centre, and one at each angle. Altar cloths having borderings of various colours and patterns, with monograms, &c., are not used at Rome, and are forbidden by Gavantus and others.

30. *Communion Cloths* to be of linen, 3 feet wide, and of various lengths, to suit the rails to which they are to be attached.

31. *Altar Cover* should be of green colour (*Cær. Ep.*), and in

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size rather more than to cover the table of the altar; it should have a border of narrow fringe.—*Gav.* Cloth or fine baize is recommended.

32. *Credence Cloths* to be of white linen, and of such sizes that each credence may be covered, either so that the cloth reaches on all sides down to the ground, or but a short distance over the surface of the table.

33. *Seat Covers,* some to be of green, others of purple; one of each, about 4½ yards long, for the seat of the Sacred Ministers at solemn Mass; others square, for the stools which are used on various occasions.

34. *Lectern Hangings,* of the various colours, and of materials more or less costly. The size, of course, to be determined by the lecterns.

35. *Altar Cushions* for the Missal, of various colours and richness; they should not be filled with feathers, but with wool or deer's hair. To be about 18 inches long and 13½ wide, sewn plainly, but ornamented with tassels at the corners. —*Gav.* In many churches bookstands are considered more convenient.

36. *Veil of Exposition* to be of a white costly material, embroidered with gold and silver; about 3 feet square; to hang banner-wise from an ornamented stand, sufficiently high, when placed on the Altar, to screen from view the most Holy Sacrament exposed on the Throne. It is used during sermons given at the time of solemn Exposition.

37. *The Sacred Vessels* are the chalice, paten, remonstrance, ciborium, and pyx for the Communion of the Sick, none of which may be handled by those not in Holy Orders, unless with especial permission.—*S. C. R.*

The stocks containing the Holy oils are also, in a certain sense, called Sacred vessels, although they have not received a particular benediction.

38. *The Chalice and Paten* are consecrated by the Bishop with the Holy Chrism. Either will lose this consecration when it is broken or otherwise damaged; it will also require to be consecrated anew after having been re-gilt.—*S. C. R.,* June 14, 1845. When repairs are needed, application should be made to the Bishop, who will declare them unfit for use; they may then be handled by the workmen,

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The chalice should have a boss or knob, about the middle of the stem, not so ornamented as to be inconvenient when taken in the hand, while the thumb and fore-finger are joined. The cup, at least, is to be of silver, gilt within (*Conc. West.*); its circumference, at the brim, not less than 10½ inches, and the height of the chalice not less than 9 inches.—*Gav.* The paten should be of gold, or silver gilt on the surface of the upper side; the rim thin enough to be of use in collecting the Sacred Particles, and not less than 24 inches in circumference.

39. *The Remonstrance* should be of material as costly as can be well afforded; the *lunette,* that part in which the Most Holy Sacrament is placed, should be of gold or silver gilt; it is placed in the centre of a circle of rays resembling a sun. —*Cær. Ep.; Bar.* tit. 80, n. 31.

The remonstrance was formerly of a cylindrical form; those, however, now used at Rome are as described, surrounded by rays, and surmounted by a small Cross without a figure of our Lord.

40. *Ciborium.*—The cup to be at least of silver, gilt within; the stem like that of the chalice, but shorter; the bottom of the inside should be a little elevated, so that the Sacred Particles, when few in number, may be easily taken up; the cover to be surmounted with a very small Cross.

41. *Pyx,* for the Communion of the Sick, should have its cover of rich white silk, and, even when empty, may be kept in the Tabernacle, in which the Most Holy Sacrament reposes.—*Gardellini and others.*

42. *Holy Oil Stocks.*—The oil stock for the sick should have a case of purple silk (*Bar.*); it should be preserved in the ambry, on the Gospel side of the High Altar, or, if there be not one, in some convenient place in the Sacristy or Presbytery (*Conc. West.* decr. xx. n. 4), but never in the Tabernacle on the Altar.—*S. C. R.* The Sacred Congregation of Rites allows it to be preserved in the house of the Priest who resides at a distance from the Church, even when there is a proper ambry for it.—14*th May,* 1826. The Council of Westminster has not determined anything under such circumstances.

The Holy Chrism and oil of catechumens are to be pre-

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served in the ambry of the Baptistery, or, where there is not one, in the Sacristy.—*Conc. West.*

43. *Cruets* not to be of silver or other metal, but of glass or crystal, and to have suitable stoppers.—*Gav.* Although these are almost universally used in Rome, yet those of metal are sometimes seen. When of metal, that for the water has the letter A (*aqua*) on the cover; and that for the wine, V (*vinum*). The glass ones are recommended, provided they have tubular spouts, like those used at Rome, which have several advantages over those of metal.

After use, the cruets, especially those of metal, should be rinsed out, and placed upside down in a frame or rack, that they may drain. To absorb the drops which fall, let a square piece of *spongia opeline* be placed underneath; it may be procured at the chemist's.

44. *Cruet Stand* to be of the same material as the cruets, —roomy, and flat within; to be ornamented, but not so as to prevent the cruets standing safely on it. This stand is used for the washing of the Priest's fingers during Mass; another is not required. The Bishop, as also the Priest on some rare occasions, uses an ewer and basin.

45. *Spoon;* its use for putting water into the chalice is prohibited by a late decree of the Sacred Congregation of Rites (7th September, 1850); nor is it required where cruets with spouts are used. It is very well to have one ready at hand in the Sacristy, should, for instance, a fly get into the chalice during the Canon; but such is of rare occurrence.

46. *Liturgical Books* should be kept in a press or cupboard by themselves; the larger ones, such as Missals, each in a separate compartment. The covers are often injured by rubbing against others, especially if ornamented with metal work. The more costly books may each have a case of saffron-dyed baize, made so as to button over at one end. It injures the Missals to leave the markers in them, especially when twisted.

The Missal is sometimes covered for Mass; this cover should be made of silk velvet or other rich material, suitably embroidered with gold or silver; it should not project at the top, but may fall about five inches below the book. The edges of the cover may be bound with silk, and that of the

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lower part have a narrow fringe. A number of these covers may be obtained to suit the various colours of the Church. Those of black, for Masses for the dead, should be plainer, and not have ornaments emblematical of death worked upon them. They are made to fasten by means of small buttons and silk tapes on the inner side of the cover of the Missal.

The Sacristan should be well acquainted with the names and number of the books entrusted to his care; he should know the occasions when they are respectively required, and have them duly prepared.

The following is a list of books with which the Sacristy should be furnished:—

1. *Missale Romanum,* for Mass.
2. *Supplementum Miss.* for Masses of Saints proper to England, Ireland, or Scotland.
3. *Liber Epistolarum,* for the Deacon and Subdeacon at High Mass.
4. *Ritus Servandus,* for Benediction of the Most Holy Sacrament.
5. *Vesperale Romanum,* for Vespers.
6. *Processionale Romanum,* for the Asperges and Processions.[1]
7. *Rituale Romanum,* for the administration of Holy Baptism, Extreme Unction, and Matrimony; also for the Churching of Women, the Blessing of Water, &c.
8. *Liber Status Animarum.*
9. *Liber Baptismorum,* for the registration of Baptisms.[2]
10. *Liber Confirmatorum,* for the registration of Confirmations.
11. *Liber Defunctorum,* for the registration of Burials.
12. *Liber Matrimoniorum,* for the registration of Marriages.

It is recommended that each Sacristy should be furnished with one or more copies of some authorised manual of cere-

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[1] For the *Asperges* and some Processions the *Ritus Servandus* may be used.

[2] The books for registration of marriages, baptisms, and burials, are of course not required in every church.

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monies, which may be consulted at any time by those employed in the Divine offices. In the latter portion of the present manual it is assumed that the "*Ceremonial according to the Roman Rite,*" translated from the Italian of Baldeschi, &c., as the only work of the kind yet published in England, has been acquired.

47. *Tables of Prayers,* before and after Mass, framed and glazed, or, which is preferable, neatly mounted on stout cardboard, edged with leather and varnished, should be hung against the wall directly in front of the *prie-dieu* or kneeling-desk, where the Priest may make his preparation and thanksgiving before and after Mass. In Rome, small books containing these prayers are fastened by small chains to the various kneeling-desks.

48. *Tables of Rules for the Sacristies* should be suitably mounted, and hung up in convenient places. The *formulæ* given in Appendix I. as specimens, may be altered or modified, according to local circumstances, by the Priest of the mission. There are but few congregations in which some person may not be found who would consider it a pleasurable task to copy out such documents in a becoming style; or they may be printed at a very small expense.

49. *Silence Board.*—Every Sacristy should have hung up, in a conspicuous place, a board on which the word "Silence" is painted in large and unmistakeable characters. The Sacristan, by his example, will encourage others to observe that religious tone which should always pervade the Sacristy. It may, at first, cost him some little trouble, yet, after a short perseverance, he will have formed a habit of never conversing on worldly subjects, and of never diverging from an undertone when speaking of matters necessary to the discharge of his duties.

50. *The Thurible, Incense-boat, Spoon, and Canister of Incense* should be kept together in a cupboard. It is recommended to let the thuribles hang from pegs, and the other articles stand upon a shelf a little above. The incense commonly used at Rome is simple *gum thus,* and may be obtained at the wholesale chemists, at a moderate price.

51. *Fire for the Thurible.*—Where gas is laid on in the Sacristy, it will be found both convenient and economical

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to have a jet fitted with a frame, upon which may rest a small iron pan, so perforated that the charcoal put into it may easily be ignited by the flame of the gas passing through. The pan should have a small handle. This plan is especially useful in the summer season, as, by a gutta-percha tubing, the jet may be temporarily placed in the ordinary stove or fire-place; and during the winter months, when the ordinary fires are burning, may be carefully laid by.

52. *The Holy Water Vessel* should be emptied and wiped out immediately after use. It is recommended to have also an earthen vessel with a cover, in which to preserve the Holy Water, and from which the vessel and stoups of the Church may be supplied.

53. *The Aspersory* should be wiped dry after use, and carefully laid by, but always together with the Holy Water vessel.

54. *Acolytes' Candlesticks* to have a round, or, which would be better, a triangular base; they should be smaller than those of the High Altar.—*Gav.* It is a common fault to have them too small; unless of tolerable size, they look unsightly when placed on the floor of the Sanctuary during Vespers. They should have a boss at the middle of the stem.

55. *Torches.*—Those used in Rome are formed of four large wax candles; such, however, are unsuited to England, as our Sanctuaries are generally carpeted, and the wax is apt to drop. Very suitable torches may be made of wood, grooved to resemble four candles, *i. e.* the section of which would be a quatrefoil. These may be painted white, and hollowed out to receive a large-size Palmer's candle-spring. They should have a hollow at the top, to retain any wax that might gutter. In these torches, the ends of the larger candles from the Altar candlesticks might be used up; let, however, the socket of the spring have a small aperture near the top, so that, without taking out the candle, it may be seen whether there is sufficient for the occasion required. The ends of larger candles are recommended for this purpose, as the flame of a torch is naturally thought to be larger than that of an ordinary candle; for this reason also, the author does not recommend those brass standards in which mere

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tapers are placed as in candlesticks. Eight torches may be used on the great festivals. They should be kept in a rack, which is either in a cupboard, or at least capable of being covered over.

56. *Processional Cross* to be made to take off the staff, as, at the burial of an infant, it is carried without it (*Rit. Rom.*); it should have its cover, to prevent damage from dust. Processional Crosses having images of the Blessed Virgin and Saint John, added on brackets, are never used at Rome.

57. *Processional Banners* should not be of triangular form, nor resemble those used for military purposes (*Bar.*); the staff should be surmounted by a small Cross.—*Ibid.* Banners are employed to excite the devotion of the Faithful, especially of the poor, for whose sakes therefore the emblems and mottoes worked on them should be such as they can readily understand. When not in use, the banners should be detached from the staves, and each carefully put away; when left about they are very liable to be thrown down and damaged. This remark applies also to the processional Cross, verger's staff, &c.

58. *Verger's Staff*, the use of which is recognised in the Ceremonial of Bishops (Book 2, chap. xxvii. n. 5), is usually surmounted by an emblem of the Patron Saint of the Church, or some other appropriate design.

59. *Processional Lanterns*, fixed on the top of high staves, should be made to contain candles and not oil-lamps. They are used at funeral and other processions which pass into the open air. They should have covers put on them when not in use, as they are very apt to tarnish if not kept with especial care.

60. *Processional Canopies* or *Baldacchini* are of three kinds. The first is that of white costly material, which is supported by six or eight staves (*Cær. Ep.*), and which is carried over the Most Holy Sacrament in solemn procession. It should be ornamented around with double hangings 9 inches wide, with deep fringe inside and outside.—*Gav.* Small bells hanging from the borders are not used in Rome, nor are the staves usually surmounted with small Crosses. The *second* is that of less costly material, and may vary in colour according to the feast. It is carried over the

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Bishop, and like the former may have six or eight staves.—*Cær. Ep.* lib. 1, cap. xiv. n. 1. The *third* is the small canopy or *ombrella,* which is used only for the removal of the Blessed Sacrament within the church, and hence should be white. This canopy may be deeply fringed around, and the ribs of it be made to open flat, so that it may resemble as little as possible one of ordinary use.

61. *Processional Images* should be preserved with the greatest care; if exposed on brackets in the church or Sacristy, they should be carefully dusted from time to time. There should be some means by which the image may be fastened to the bier upon which it is carried; the neglect of this precaution has often been regretted after some unpleasant accident. The bier should not be decorated in a tawdry manner, but with simplicity and good taste. Care should also be taken in the arrangement of any draperies which may clothe the image. Nothing can be more unmeaning and unnatural than draperies edged round with large wreaths of flowers—often artificial ones, not of very recent manufacture. Let flowers only be employed in places and positions in which they might naturally be looked for—in vases and the like.

62. *Paschal Candlestick,* used from Holy Saturday to the morning of the Ascension inclusively. It should, at other times, have its cover, and be laid up in a convenient place; care should also be taken of the candle (which is again required for the Blessing of the Font on the Vigil of Pentecost), and of the grains of incense, if inclosed in ornamental cases.

63. The *Triangular Candlestick,* for the *Tenebræ Offices* of Holy Week, should have its cover, and be laid by in a convenient place. It is recommended that articles of this kind should be looked to about once a month. Accumulated dust may be removed, but accumulated rust is almost unremoveable.

64. *Triple-branched Reed,* for Holy Saturday, to be also carefully laid by as the above.

65. *Lecterns,* portable, and of convenient height. They are usually of wood. In large churches three are required on Good Friday.

66. *Flower Vases* should be carefully wiped out after use,

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especially those of metal. General rules on their use are given elsewhere; it is, however, as well here to remark, that the circumstance of their not being wanted in the Sanctuaries of the church, is no reason why they should be displayed to adorn the Sacristy. Let them, therefore, be put away in a cupboard, and, unless wanted again within a very short time, let the flowers (if natural) be taken out. Artificial flowers should have a drawer entirely appropriated to them.

67. *Bells.*—There should be a bell, large enough to be heard throughout the church, hung just without the Sacristy door; the string of which may be conveniently pulled as one enters the church. If a hand-bell, it may be placed on a bracket near the door. This bell is rung by the Server when the Priest leaves the Sacristy to say a Low Mass (see *Ceremonial,* page 293), and not at other times. When there are two Sacristies, there may be a communication from near the large vesting press to a bell in the outer Sacristy. The Master of Ceremonies rings it when the Sacred Ministers commence to vest, in order that those in the outer Sacristy may be warned to put themselves into processional order.

68. *Lavatory* to be well supplied with pure water, and to have a tap and basin, with a pipe to carry off the waste water. A towel should hang on one side, near at hand. On no account should the Sacristan wash his hands there, or allow others employed about the Sacristies to do so. For such there should be water, soap, and towels, in some retired place; if possible, without the Sacristy. The cruets may be rinsed out at the lavatory. The practice of stopping up the pipe, and allowing water to stand in the basin for the purpose of putting flowers in it, should be avoided.

69. *Kneeling-desk* or *Prie-Dieu* to be suitably covered with green baize, and be placed in a retired part of the inner Sacristy. The tables of prayers, before and after Mass, should hang immediately in front of it.

70. *Bread Canister.*—That for the large breads to be of such a size that the breads may be easily taken out, and to have a round piece of sheet-lead, covered with linen or silk, to keep them flat. Some few of each sort of breads should be kept ready cut, in case they should be wanted at a short notice.

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71. *Cassocks* and *Birrettas* should be kept in readiness, if it is likely that Priests should visit the church and require them.

The cassock should descend at least to the heels: *saltem talum pedis attingat.* The word *saltem* supposes it may descend a little lower, perhaps to the ground. A Priest, Archdeacon, Archpriest, or even the Vicar-General, if not a Protonotary Apostolic or Prelate of the Roman Court, has not the right to a cassock with a train, which supposes the services of a train-bearer (*S. C. R.* 17th June, 1673; *Fornici* and others). In Rome, the Parish Priests are distinguished from their Curates by wearing a broad silk girdle over their cassock.

72. The *Candles* should be kept in drawers by themselves, and the greatest care taken of the ends and refuse wax, which may be sent to the chandler to be again melted down. The Sacred Congregation has decided that candles of sperm, composition, or other substance, may not be used on the Altar in lieu of wax (16th Sept. 1843). Oil lamps may be used in extreme scarcity (*S. C. R.*).

The wicks of candles should always be looked to before they are lighted, and generally the tops cut off smooth, so that they are not too long and have no excrescences at the top, otherwise they are liable to gutter and waste the wax; the wicks of candles for Benediction may be touched with *Venice* turpentine—a very *minute* particle.

Article II.—*The Choir or Sanctuary.*

1. The *High Altar* may be 3 feet 6 inches high, or at most 3 feet 7½ inches; and 7½ feet long, or longer, if in a large church, and at least 3 feet 9 inches wide.—*Gav.* The above measurement includes the space occupied by the steps for the Cross and candlesticks.

It is strictly prohibited to use the underneath part of the Altar as a cupboard, or place to put things in.—*S. C. R.*

There may be one or more steps upon the High Altar, but space must be left to walk round it. The candlesticks on the steps should not seem to be off the Altar, on account of the Rubrics for the incensation.—*Gav.* The size of the step on

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a side-Altar given by Gavantus, is 6 inches wide, and as many deep; it would be proper to have them proportionally larger according to the relative size of the Altar. For the antependium, see No. 18, page 6.

2. *The Steps to the Altar and the Pavement.*—There should be three steps, including the predella as one.—*Corsetti and others.* The predella should be 6 inches longer at each end than the Altar; and three feet wide, that is, from the front of the Altar. Each step should be 6 inches high.—*Gav.* The space between the lowest step and the rails of the sanctuary should be 12 feet, or, in some churches not collegiate, 6 feet.—*Gav.* By "collegiate" is understood those churches which have stalls in the choir or sanctuary, where Divine office is publicly recited.

The remainder of the sanctuary should be a plane, and not be subdivided into a number of platforms. (See *Ceremonial,* page xii.) The plane for which the term pavement is used, should be covered with green carpetting (*Cær. Ep.*) up to the base of the steps. The steps and predella should be covered with more costly material, variously ornamented according to the season.—*Cær. Ep.* The carpetting should be fastened down in such a manner that it may be easily removed when occasion requires; such as at Masses for the Dead, and the offices of Holy Week. It is recommended that the carpet should cover the full extent of the Sanctuary. In this particular the practice of southern climates cannot be advisably adopted in England, at least in the winter season. Encaustic tiles are often found exceedingly inconvenient. Priests, when carrying the Sacred vessels, have always more or less anxiety lest they should lose their footing. Boys and young persons are especially liable to unwary accidents. It is recommended that the tiles should be covered, particularly those parts over which the clergy and attendants walk.

Floors which are at all damp injure the carpets very much. If the dampness cannot be prevented, the carpets should, if possible, not be left down. In such cases it is economical to place cocoa-nut matting underneath; this may also be adopted on stone floors in cold churches. Crosses are not to be sculptured upon the pavement (*Manuale Ep.*), or (by

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a parity of reason) be depicted on tiles, or wrought in the carpets.

The steps to the Episcopal throne are spoken of at No. 20 below.

3. The *Tabernacle* is prescribed to be of wood by the Fourth Provincial Council of Milan, and by the Council of Bishops; it is also generally spoken of as such by all liturgical writers. In a country where there is danger of sacrilege, it is desirable to have a case of iron within, which may again be lined with boards of poplar-wood to prevent damp, which Gavantus recommends. By a decree of the Council of Bishops (October 25th, 1575), the exterior of the Tabernacle is to be gilt, and the interior lined throughout with white silk. The door should have on it some Sacred emblem —the most usual are a Chalice and Host, or a figure of Christ rising from the Tomb.—*Castald.* The key, which should be gilt, is to be committed to the care of the Priest. —*Conc. West.*

The Tabernacle should stand back not less than 2 feet 6 inches from the front of the Altar, so that the corporal may be fully extended.—*Gav.*

The Tabernacle is exclusively reserved for the preservation of the Most Holy Sacrament. The vessels containing the Sacred Species are to be covered each with a white veil (see No. 17, page 6 above), and to rest upon a clean corporal spread within the Tabernacle. The Sacred Congregation of Rites forbids Relics of the Passion, or of the Saints, or the Holy Oils, to be placed within the Tabernacle. Cavalieri says that the sacred vessels, even when they do not contain the Most Holy Sacrament, may be left within, since they appertain directly to It; but Baruffaldi maintains the contrary. The Tabernacle, at times when it contains the Most Holy Sacrament, *and then only,* should be covered with its veil of the colour of the day (see No. 19, page 7). This veil is put on or exchanged at the same time as the antependium.

4. The *Throne for Exposition* is not necessarily to be connected with the Tabernacle; according to the opinion of many it is better separate. Where the Altar is large, and removed some distance from the wall, the throne may be

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approached by permanent steps behind the Altar; but when the Altar is small, and near the wall, it may be placed on ornamental brackets against the wall, and be approached from the front. It should on no account be so placed that the Cross cannot stand between the Candlesticks (*S. C. R.; Cær. Ep.; Gav.* and others), or that a seventh candle cannot be placed behind the Cross when the Bishop celebrates.—*Cær. Ep.* The throne is required to have a canopy or covering above (*S. C. R.*); a mere metal crown, the interior of which is not filled in, is insufficient.

5. The *Cross* is supposed, by the Ceremonial of Bishops, to have a figure of our Lord, to be of the same material as the candlesticks, and so high that the foot of the Cross may be level with the top of the candlesticks (Book 1, chap. 12, n. 11). In Rome, the base and stem of the Cross is of the same pattern as those of the candlesticks. According to the Constitution of Benedict XIV., July 16th, 1746, the Cross is to be placed between the candlesticks; the image of Christ Crucified to be of such dimensions as to be readily seen both by the Celebrant and people. The question has been put to the Sacred Congregation of Rites, whether a small Crucifix, placed upon the Tabernacle, or upon a stand in the centre of the Altar, will satisfy the Rubric, which requires one to be placed between the candlesticks? The answer pronounced it an abuse to be reprobated, and declared that if, on account of any accidental cause, the Cross was required to be removed from between the candlesticks, another smaller one might be used during the Holy Sacrifice, yet this one must be visible as well to the people as to the Priest (17th September, 1822). The Sacred Congregation has also decreed, that where there is a large statue of the Crucifix at the Altar, a second one upon it is not required (16th June, 1663); and Benedict XIV., in the Constitution *Accepimus,* has decided that there is no need of a Cross on the Altar where there is a large painting in which our Lord upon the Cross is the most prominent part of the subject.

6. The *Candlesticks* should be six in number—three each side of the Cross; they are not to be of equal height, but to rise gradually towards the Cross.—*Cær. Ep.* The candlesticks should be furnished with white wax candles, except on some

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few occasions, which are mentioned elsewhere. When Low Masses are said at the High Altar, it is usual to have two smaller candlesticks on the lowest step. It is recommended that these be taken away when not required; the same may be said of those used for Benediction. The time and trouble of removing them is less than is required for cleaning them, when left exposed in the church.

7. The *Reliquaries* used at Rome are often of wood, gilt, and in shape something like Remonstrances, except that the centre cases, which contain the Relics, are each surrounded by two palm branches, and not rays. Each reliquary is surmounted by a small Cross, without a figure of our Lord. The reliquaries are generally four in number, being placed between the candlesticks. Relics may be placed in the centre, but not upon or before the Tabernacle in which the Holy Sacrament reposes (*S. C. R.* 1845); they may in no case be placed on any part of the Altar, or on any table near it, when the Blessed Sacrament is publicly exposed (*S. C. R.*); the time of Benediction, given either with the Remonstrance or ciborium, would seem to be included.

The altar should be adorned with reliquaries only on the more solemn occasions; there need not be additional candles lighted on that account, yet, when left upon the Altar, four candles at least should be burning.—*S. C. R.*

8. *Statuettes* of the Saints, in gold or silver-gilt, are, in Rome, often placed upon the Altars during the great festivals. The Ceremonial of Bishops says they may be placed between the candlesticks, as the reliquaries. The same rules may be observed as with the reliquaries; that is, they should not be placed upon or before the Tabernacle when the Most Holy Sacrament reposes within it; nor should they be placed upon the Altar, or upon any table near the Altar, during Solemn Benediction or Exposition.—*S. C. R.* There seems no reason why a statuette may not be placed in the centre of an Altar at which the Holy Sacrament is not preserved. Baldeschi makes provision for such, in his remarks on the incensation of the Altar; for, according to the Sacred Congregation, such statuettes, even if they do not inclose Relics, are to be incensed just as the Relics of which mention is made above (21st March, 1744). These statuettes are not

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necessarily those of full-length figures, but are often busts standing upon pedestals.

9. *Vases of Flowers* may be used as decorations for the Altar (*Cær. Ep.*); they should, however, be employed with taste and judgment, both as to quantity and quality. The things which should be most prominent on the Altar are its *furniture*, such as are, for instance, the candlesticks. Mere *ornament* should never be employed in such quantities as to hide the furniture out of sight. Beyond a certain point, the more an Altar is crowded with green leaves and flowers, the more it is made to resemble the flower-stall of a tradesman. This is one of the subjects on which the Sacristan should endeavour to form a correct taste. Remarks have been made elsewhere on the unmeaningness of putting flowers in places where they would seem unnatural, as, for instance, on borders to drapery, &c. (see page 17.)

It is not allowed to place vases of flowers before the door of the Tabernacle, upon which there is a representation of our Lord.—*S. C. R.* When natural flowers are employed, care should be taken not to allow the leaves to come in contact with the metal or gilt-work of candlesticks, reliquaries, &c., as the damp or vapour which passes off is apt to injure them. The vases should be of uniform shape and material; it has the appearance of very bad taste to see a number of odd vases crowded on the Altar, some of which are perhaps no better than those usually found in the dwellings of the most humble classes.

10. The *Altar Cloths*, as described at page 9, should *all* be kept clean, and not merely the uppermost one. The wax-cloth, which covers the consecrated stone, is not to be removed.

11. The *Altar Cover*, as at page 9, should be put on immediately after Mass, and left so during every other Divine Office or Function, except Benediction of the Most Holy Sacrament.

12. The *Antependium*, described at No. 18, page 6, should be placed or changed according to the colour of the feast. The following rule may be given:—Each afternoon the Sacristan should look to the *ordo*; and if the Vespers of the same day are marked down as V seq. (of the following day),

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or V a cap. seq. (from the chapter of the following day), he will determine that the colour *of the following day* should at once be used. If, however, the Vespers are the second of the present day, then the ornaments of the Altar should not be changed till after Vespers, or till the last thing at night or first thing in the morning, according to circumstances, provided it be done before Mass, or before Matins and Lauds were sung. It is strongly recommended that this and other things of the same kind should be done at times when the church is least frequented by the Faithful, and also that all preparations which are possible should be made over-night—"Part of to-day's work," says a good old proverb, "is to prepare for to-morrow."

13. The *Altar Cards* should not be left standing upon the Altar after the termination of the Masses; nor should they be laid flat under the Altar cover, nor left upon the credence, but be deposited in their proper place in the Sacristy. This does not necessarily suppose an extra journey, as they may be carried away together with other things.

14. The *Credence* should be about 4½ feet long, according to circumstances or the size of the choir; 3 feet wide; and not higher than 3 feet 9 inches from the ground.—*Gav.* Care should be taken that it may be large enough to contain all required to be placed upon it for solemn functions. It is both inconvenient and unbecoming to have to place the Book of Epistles, &c., on the floor. In respect to the material and ornament, the credence should be in keeping with the other furniture of the choir, as it ought not to be covered except for High Mass or other solemn functions.—*Corsetti.* The idea that a deal box, or anything else, will do well enough, so long as it is covered over, is too obviously irreverent to need further mention.

The proper place for the credence is on the Epistle-side (*Cær. Ep.*); it has, elsewhere, been recommended to place it, if possible, against the side-wall, and not against that where the Altar is. As a general rule, it should not be adorned with a Cross, flowers, or other ornaments; one only exception is given in the Ceremonial of Bishops, which allows large and costly vases of silver when a Cardinal celebrates, yet neither a Cross nor images of Saints (Book 1, chap. xii. n. 20).

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15. The *Ambry for the Holy Oils* is a small Tabernacle fixed in the wall, near the Altar, *on the Gospel-side of the Sanctuary*. The door should be of wood, have the words *Oleum Infirmorum* written legibly upon it, and be furnished with a lock and key.

This ambry, according to Baruffaldi, may be on the Gospel-side of the Altar of the Holy Sacrament, so as to participate in the lights continually burning; but the Council of Westminster has enjoined that, in all churches to be built within that province, it shall be placed at the High Altar.

16. *Piscina*, a recess in the wall of the Sanctuary, on the Epistle-side; it is fitted with a pipe to carry off the water poured into it, and usually has a shelf in the upper part. The Rubric of the Missal allows the cruets of wine and water, prepared for Low Mass, to be placed either in the piscina, which it calls *fenestella*, or on the credence. The piscina should be kept scrupulously clean, and on no account be considered or used as a mere cupboard, much less a receptacle for candle-ends, dusters, &c.

17. The *Rails* should be fitted with hooks, to which the Communion cloths may be fastened. Every Altar in the church should be railed in.—*Gav.* and others.

18. The *Communion Cloths* should be of the same length as the rails, to which they should be fastened before the Masses at which the faithful may present themselves for Holy Communion. When a habit of punctuality in this respect has been secured, the people will never be at a loss to know when and where they may present themselves, and much confusion will be avoided. Gavantus says that, after Mass, the Communion cloths should be taken away, and not be left exposed to the dust of the church; the same is mentioned in the instructions of Saint Charles to his clergy. The Communion cloths should be scrupulously clean, and never be allowed to fall to the ground. In folding them, after use, care should be taken not to allow them to sweep along the floor. Little improprieties of this kind shock the feelings of the people, and should by all means be avoided.

19. The *Seats for the Sacred Ministers* should be, in material and ornament, suitable to the rest of the furniture of the choir, as they are not covered, except when used, and not always then. That for the three Ministers during

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High Mass should be a form (*Cær. Ep.*); strictly speaking in Rome, it commonly has no back. It is about 7 feet long, and for the Mass (not at other times) is covered with a green baize, or, when the vestments are purple, with purple baize. At Masses for the Dead and on Good Friday it remains uncovered.

For Vespers, the Officiant, if he does not sit in the principal seat in the choir, will use a rather tall stool, covered as above. The seats for the Cope-men and others are spoken of under the head of Preparations for the various Functions. When not required, the seats may be removed to where they are usually kept; in any case they should not be left here and there about the Sanctuary.

20. The *Episcopal Throne* is spoken of at page 98 in the *Ceremonial.* The throne should be fixed only in the cathedral church; nothing, therefore, appertaining to it should be allowed to remain in the Sanctuary of a parochial or collegiate church, except, of course, on the occasion of the visitation of a Bishop within his own diocese, or of a Cardinal or other high functionary. In this remark, the steps, which are considered as part of the throne, will be included.

21. *Lamps;* strictly, there should be hung before the High Altar three at least; or, if the Altar be that of the Blessed Sacrament, five at least.—*Cær. Ep.* lib. i. cap. xii. n. 17. Although it is not customary in England to have lamps burning continually, unless before the Altar of the Blessed Sacrament; yet where a mission is well endowed, it would seem proper to have at least one burning before the High Altar, especially during the greater solemnities. The Sacred Congregation of Rites has prohibited lamps to be hung directly above any part of the table of the Altar. The lamps are not always made to hang; they may stand upon large candelabra, or upon brackets fixed against the side-walls. This latter method, although allowed for the lamps, is not so for the candles used for Mass (*S. C. R.*), which must be placed on the Altar. When the lamps hang from the ceiling, they should be made to move up and down by a double pulley. Step-ladders are unsightly objects to be brought before a congregation; for occasions will sometimes happen when it is necessary to do something to the lamps at the time the Faithful are assembled. Care is especially to be

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paid to the cords by which they are suspended. In churches where gas is burned, brass chains are unsafe, as they become rotten and break without any apparent cause. Coloured cord, provided it be strong, and not liable to be chafed in the pulleys, is a better material.

The lamps are to be supplied with vegetable, not fish or animal, oil.—*S. C. R.* Before trimming the lamps, the Sacristan is recommended to lay a square piece of oilcloth or carpet on the floor beneath them. This precaution has often prevented considerable damage to the carpet when by accident the oil has been spilt.

22. The *Portable Steps*, for the Exposition, should be of sufficient height to enable the Priest easily to deposit the Remonstrance upon the throne. At Rome, in some churches where the throne is high above the Altar, the upper portion of the steps is contrived so as to fold over upon the Altar. If made of polished wood, the steps should have carpet fastened on the upper surface, so that the Priest may step firmly on them. When not required, they should be put out of sight into some retired place.

Article III.—*The various Chapels, Side-Altars, &c.*

1. The *Side-Altar* (*minus*) should be 3 feet 6 inches high; 6 feet 9 inches, or at least 6 feet, long; and 3 feet wide. There should be a predella or platform projecting 3 feet from the front of the Altar, and 6 inches, or at most 9 inches, at each side beyond the end. There should be no holes or cupboards in which things might be put.—*Gav.* According to the Ceremonial of Bishops, the Side-Altars are to be adorned with antependia, as the High Altar; each is to have at least two candlesticks furnished with wax candles, and a Cross in the centre; and the steps to them are to be covered with carpet, or at least with baize (Book 1, chap. xii. n. 16). Before each Side-Altar there should be a lamp, which is to continue burning at least during the times of Mass and Vespers on the principal feasts.—*Ibid.* n. 17. On the Side-Altars (that of the Blessed Sacrament excepted) there should be one step of wood, of the length of the Altar, on which the candlesticks and Cross are to be placed.—*Gav.* and others. There should be no stand or pedestal in the centre for the Cross to be placed upon.—*Gav.*

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Each Altar should be furnished as the High Altar, with Altar cloths, Altar cards, Altar cover, small credence or piscina on the Epistle-side, bell, &c.

2. The *Altar of the Blessed Sacrament* is to be adorned in a more costly manner than the others.—*Cær. Ep.* It seems an error to suppose that the antependium need always be white. Concerning the antependium, *all* authorities agree that it should be of the colour of the day. As to the Tabernacle veil, but one Rubrician (Baruffaldi) holds that it should be always white. It is the *cover of the ciborium within the Tabernacle* which is white or gold, and which does not vary. According to the common opinion of the greater number of authors, when the antependium of the Altar is black, the veil of the Tabernacle should be purple; such, says Catalani, is the custom of all well-ordered churches.[1]

Although the Ceremonial of Bishops requires that there should be five lamps before the Altar of the Blessed Sacrament, yet, according to the Council of Westminster, it suffices that one only is continually burning. The colour of the glasses used in Rome is the ordinary white; red glasses may be the proper colour under the Ambrosian and some French rites, but it cannot be considered so under the Roman. The Council of Westminster wishes the peculiarities of foreign nations to be given up in favour of Roman custom.—*Decrees,* xxvi. n. 5.

Upon the Altar of the Blessed Sacrament there should be a small vessel of glass, crystal, or metal, with a cover of the same material, in which the Priest may purify his fingers after having given Communion out of Mass. It should be large enough to contain about one-third of a pint of water, and should be kept about half full, with a clean purificator upon it. About once a week, according to circumstances, the water should be poured into the piscina, and fresh put in.

On the subject of the Tabernacle, throne for Exposition,

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[1] In Rome, the Tabernacle is often covered with cloth of gold, which, of course, as in the vestments, suffices for every colour except purple. The antependium too of Chapels of the Blessed Sacrament is often white, or white and gold, without change. Indeed, the Chapel of the Blessed Sacrament is generally to be known from other side chapels by the prominence of this decoration. It is unnecessary to add that *red* is used at Rome as the characteristic colour of the Blessed Sacrament.

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steps, and other details properly belonging to the Altar of the Blessed Sacrament, see the article next above. In cases where the High Altar is that of the Blessed Sacrament, the remarks made in this present article will also in part apply to the preceding one. However many Tabernacles there may be in a church, it is only permitted to preserve the Most Holy at one Altar at the same time.[1]

3. The *Altar of our Blessed Lady* is to have its antependium, not always of white, but of the colour of the feast. Blue is a colour generally considered appropriate to the Blessed Virgin, yet the Church has forbidden its use (in the place of white) for the Sacred vestments.—*S. C. R.* There seems no reason why blue should not be freely used in the decorations of the Sanctuary of Our Lady, yet for the above reason it should not be introduced (at least to any extent) in the embroideries on the sacred ornaments. The flowers and decorations of this Altar may be as much as possible emblematical of Our Blessed Lady; thus, the lily is peculiarly appropriate as the emblem of purity, &c.[2]

4. The *Image of Our Lady* is usually placed near, if not within, the Sanctuary. On Feasts of the Blessed Virgin, it may be adorned with drapery more or less costly; such is the practice at Rome with statues placed for devotional purposes. In the decoration of the image, care and taste should be exercised; it should not be overdone, or of a tawdry description, but simple, having regard more to the quality than the quantity. Candles and vases of flowers should not be placed too near the figure; if the bracket be not large enough to contain them, a small table may be placed beneath it, upon which all may be neatly disposed. Should a lamp hang before the image (which is most proper), it should be lighted at least at such times as the Faithful resort to the church. Near the image there may be some chairs or convenient kneeling-boards, and, in a retired yet accessible place,

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[1] Sacratissimam Eucharistiam servandam esse in uno tantum Altari designando ab Episcopo.—*S. R. C.* die 21 Julii, 1696.

[2] The Sacristan who is anxious to follow out the subject of flowers for the Altars, will find a small pamphlet by Mr. Weale, called *Flores Ecclesiæ*, very useful. "The Catholic Florist," compiled by the same author, is a complete hand-book on the subject, with a view to the decorations of Altars.

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a candle-stand upon which the Faithful may set up lighted candles as votive offerings. This stand is usually of iron, painted; the upper part of triangular form, similar to that used at the Tenebræ Offices of Holy Week, capable of holding ten or more candles, according to local requirements. The base of the stand should be flat and of metal. A little dry sand sprinkled upon it will prevent any wax which may fall adhering to it.

The practice of placing an image of Our Lady upon a small credence or bracket within the Sanctuary, very near to an Altar at which Benediction is sometimes given, should be discouraged. There are but few chapels so small that some other place could not be found for it; however, where such is the case, the image should be fitted with a veil, which may easily be drawn over it at the time of Exposition of the Most Holy Sacrament. The lights before the image (the lamp perhaps excepted) should not be left burning during the Solemn Exposition.—*S. C. R.* For the purpose of lighting and putting them out, a reed with taper and extinguisher should be ready near at hand. Of course the above remarks are not to be extended to images which are merely those of ornament or part of the building. The distinction between those blessed for devotional purposes, and those which enter into the architecture of the building, is too obvious to need further mention.

5. The *Picture of the Madonna* is, in Italy, often fitted with branch candlesticks, fastened to the two angles of the lower part of the frame, each branch holding one, or not more than two, candles. The candles may be lighted at times of especial devotion to Our Lady; but during times of Exposition of the Blessed Sacrament they should be extinguished, and if within a short distance of the Altar at which the Exposition is taking place, a veil should be drawn over the picture.—*S. C. R.* These remarks, as in the case of images, will refer to other devotional pictures, and not to those which merely ornament the building.

6. The *Pictures of the Way of the Cross* need not necessarily commence on the side of the Gospel, in order that the Indulgence may be gained: yet the Sacred Congregation of Indulgences (13th March, 1837) has recommended that,

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such being the custom and general practice, it should be adhered to. Each picture is to have the subject of the mystery of the particular station written up. Common charity to the poor would dictate that this should be done in plain characters. The Sacred Congregation of Indulgences has decided (16th February, 1839) that, in order to gain the Indulgence attached to the Way of the Cross, it is not sufficient to meditate upon our Lord's Passion in general, but the mystery of each station in particular must be piously dwelt upon. Experience teaches that the poor especially appreciate this touching devotion; and it cannot be expected that they who, perhaps, at great personal sacrifice, have picked up but a scanty stock of learning at the Poor School, should be able to decipher an endless variety of fancy type. The rich have abundant means and opportunity to satisfy their tastes for mediæval arts in the drawing-room; and it seems hard indeed if, on their account, the poor are to be defrauded of those helps to devotion which, if not especially given to them, are at least especially prized by them. Such, it is believed, is not the ordinary dealing of the Church.

7. The *Baptistery*.—For matters relating to its construction, &c., the Clergy are referred to the decrees of the Council of Westminster, pages 59 and 139, in which latter place are given rules from the Council of Milan, under Saint Charles Borromeo. The Sacristan will be careful to have everything required for Solemn Baptism ready for use. The cotton used in Baptism should not be left in the Font, but be destroyed after each occasion.—See "*Preparation for Solemn Baptism.*" The cover of the Font, statue of Saint John the Baptist baptising Christ, and other furniture and ornaments of the Baptistery, should be occasionally cleaned with a light brush. The keys of the Baptistery, and of the ambry in which the Holy Oils are preserved, should be given up to the Priest, or kept by his direction in a safe place.

8. The *Confessionals*.—If that part appropriated to the Priest is under lock and key, the cotta and purple stole (*Conc. West.*) may be kept there, otherwise in the Sacristy. That part of the Confessional appropriated to the Penitents should have a kneeling-board below and a board above, both so disposed as to allow the Penitent to kneel on both knees, and

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to have his hands joined. A small crucifix should hang before the Penitent.—*Manuale Epis.*

9. The *Porch* is usually confided to the care of the Verger; nevertheless, the Sacristan will see that the Holy Water stoup, which should be placed within the outer door on the right hand entering the church (*Manuale Epis.*), is from time to time cleaned out and supplied with Holy Water. The boards on which the church notices are fixed will also require his attention, especially that one on which the mortuary bills are posted. Those bills should be removed as space is wanted, in the order of the time in which they were put up. The remarks in the preceding page will apply also to the type and characters in which all notices are printed or written.

10. The *Pulpit,* if furnished with rich hangings, should have a cover of more ordinary material to protect them from dust. There should also be black hangings ready for the occasion of a Funeral discourse.—*Cær. Ep.* lib. ii. cap. xi. n. 10.

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PART II.

GENERAL PREPARATIONS FOR THE DIVINE OFFICES.

Article I.—*For High Mass.*

1. In the *Sacristy,* the vestments for the Celebrant and Sacred Ministers; namely, in the centre, the chasuble, stole, maniple, girdle, alb, and amice; on the right hand for the Deacon, the dalmatic, stole, maniple, girdle, alb, and amice; and on the left for the Subdeacon, the tunic, maniple, girdle, alb, and amice. If the office of the Subdeacon be taken by a simple clerk not yet in Holy Orders, he does not use the maniple. A pin-cushion will be placed conveniently for the Celebrant and Ministers.

Note.—Should the *Asperges* precede the High Mass instead of the Celebrant's chasuble, the cope will be extended, and the three maniples, together with the chasuble, placed on the seat in the Sanctuary.

2. The Acolyte's candlesticks will be placed on the floor at a moderate distance behind where the Deacon and Subdeacons vest; a cotta, and stole of the colour of the day for the preacher; cottas for the Acolyths, Thurifer, Torch-bearers, and other assistants in convenient places. Should there be an outer Sacristy they should be assumed there. *Priests,* however, will vest in their cottas in the inner Sacristy.

3. The thurible, boat with incense, fire and small tongs, torches for the Elevation in number according to the feast, holy water, and aspersory, if required for the asperges.

Note.—For the blessing of water, which takes place generally in the Sacristy on all Sundays of the year, except on Easter and Whit Sundays, there will be required a cotta and purple stole for the Priest; cotta and lighted candle for the Assistant; a small quantity of salt, and the required

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number of vessels filled with fresh spring water. The Priest will sometimes bless the water after having taken his alb, but in this case he will wear the stole of the Mass.—*Gav.*

4. The *Altar* should be adorned with reliquaries and flowers according to the festival. The veil of the Tabernacle (if the Most Holy be present), and the antependium, if not already arranged, should be of the appropriate colour. The cover of the Altar will be removed, and the Altar-cards, more or less costly according to the occasion, set up in their respective places. The cushion, or bookstand covered with a veil of suitable colour, is placed at the Epistle corner, having upon it the Missal open at the Mass to be sung, with the other markers in the other places required. The Missal may also have a cover of the colour of the Mass, unless indeed, the binding itself is highly ornamented. The candlesticks will, of course, be duly furnished with white wax candles. Should it be the duty of the Sacristan, he will first light those on the Epistle-side, beginning with that one nearest the Cross; afterwards he continues with those on the Gospel-side, commencing as before with the one nearest the Cross: they are extinguished precisely in a contrary order, commencing on the Gospel-side with the one furthest removed from the Cross.[1]

5. The *Credence* for High Mass, should be covered with a linen cloth, hanging on all sides down to the ground; it should not be adorned with Cross, images, flowers, &c. The chalice will be placed in the centre, the opening of the burse being towards the wall; on the right, nearest the Altar, the cruets of wine and water on their stand, and a towel or napkin for the fingers; on the left, the Book of Epistles and Gospels, with the marker in the place for the day; and in convenient places (leaving room for the Acolytes' candlesticks on either side), the communion-cloth, ciborium with particles if required, and the small bell; the whole are covered with the humeral veil. The thurible with its boat, where it is customary to have lighted charcoal in

[1] If the Preacher delivers his sermon from the Altar, the candles should not be extinguished.—*Manuale Epis.*

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the choir, and the torches for the Elevation if not brought during Mass from the Sacristy, are also to be placed on the credence.

6. The seat for the Celebrant and Sacred Ministers, which should be a bench about 7 feet long, should be covered with its proper baize cover; green for ordinary occasions, and purple when the vestments are purple. Where it is customary to use a light lectern for the Epistle and Gospel, it should be covered with hangings of colour and richness according to the occasion; so also the steps to the Altar with an appropriate carpet.—*Cær. Ep.* The use of kneeling-cushions is reserved to Bishops.—*S.C.R., March* 24, 1612.

7. Should the *Asperges* take place before Mass, the chasuble will be placed upon the middle of the seat, folded in such a manner that the Sacred Ministers may easily vest the Celebrant with it, as he stands, having his face turned towards the Altar; the Celebrant's maniple on the chasuble, and those for the Ministers one on either side.

ARTICLE II.—*Mass sung without Deacon and Subdeacon.*

8. In the *Sacristy,* the vestments for the Celebrant as at No. 1 above; the cottas for the Acolytes and other assistants; the usual preparations for the blessing of water as at note, page 35; and the torches for the Elevation. In these Masses the use of incense is strictly forbidden (*S.C.R.*), and the Acolytes' candles are not required.

9. The *Altar* should be adorned and furnished precisely as at No. 4 above. The chalice will be arranged on an extended corporal in the centre, and the ciborium with particles (if required) behind it. Let the front fold of the corporal be turned back under the foot of the chalice.

10. The *Credence,* covered on all sides down to the ground, will have on it the cruets of wine and water on their stand, the towel for the fingers, the Book of the Epistles with the marker in the proper place, the communion-cloth if required, the belt, and the torches for the Elevation, if it is not customary to bring them from the Sacristy during the Mass.

11. The seat of the Celebrant (except that for this Mass it should be a stool), and the chasuble with the maniple upon it, as at Nos. 6 and 7 above. The steps to the Altar should

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be covered with carpet, more or less ornamented according to the occasion. A lectern will not be used for the Epistle, nor are seats required for the two Acolytes.

ARTICLE III.—*High Mass for the Dead.*

12. In the *Sacristy* the black vestments as in No. 1 above; the cottas for the Acolytes, Thurifer, and other assistants; and the thurible, boat, fire-tongs, and torches for the Elevation. Should there be a panegyric, the Preacher will not assume a cotta, but preach, being in his ordinary black ecclesiastical dress.—*Cær. Ep.* In Roman practice he would retain the *ferraiuola.* Incense is used at the Offertory, at the Elevation, and at the Absolution after Mass, or after the Sermon, should one intervene.

13. The *Altar* should be furnished with six candles of unbleached wax, and the Cross; there should be no images or other festive ornaments.—*Cær. Ep.* The antependium should be black, and have no figures emblematical of death worked on it.—*Merati.* If the Tabernacle contain the Most Holy Sacrament (which should be removed if possible), the veil will be purple. The Altar-cards will be of a plain description, and the Missal, with black cover (open at the Mass for the Dead), on a cushion or stand veiled with black, will be placed at the Epistle corner.

14. The *Credence* should be covered with a white linen, hanging but a short distance over the sides. The chalice and appurtenances in the centre; the cruets of wine and water, with the stand and napkin, on the right, the Book of Epistles, &c., on the left; the Acolytes' candlesticks, furnished with candles of unbleached wax, on either side; the candles to be distributed to those in the choir, the bell, and communion-cloth (if required) in convenient places. The thurible with its boat, where it is customary to have lighted charcoal in the choir, and the torches for the Elevation, if not brought during Mass from the Sacristy, are also to be placed on the credences. Should there be an Absolution given after Mass, the Holy Water and aspersory will be required. The humeral veil is not used.

15. The seat or bench for the Sacred Ministers should be uncovered (*Cær. Ep.*); also the steps to the Altar uncovered;

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but the predella should be furnished with purple (*Baldeschi*) or black (*Cær. Ep.*) carpet. The lectern, if used for the Epistle and Gospel, will have no hangings. The Processional Cross for the Absolution after Mass, should be placed near the credence.

16. The catafalque should be prepared in the centre of the church or in the usual place, and should be surrounded by lights; should there be a panegyric, the pulpit will be hung with black drapery.—*Cær. Ep.*

17. Should the Sacristan be requested, he will hold himself in readiness to distribute lighted candles to those in the choir a little previous to the Gospel.

ARTICLE IV.—*Low Mass.*

18. In the *Sacristy*, the Celebrant's vestments of the colour of the Mass;[1] the chalice and its appurtenances, including the key of the Tabernacle; the ciborium and particles if required; the Missal, if not already placed upon the Altar, and a cotta for the server. Two servers are not allowed by the Sacred Congregation unless to a Bishop.

19. The *Altar* may be adorned in a more simple manner than for High Mass; nevertheless, a due regard should be paid to the various seasons of the Church. The veil of the Tabernacle and the antependium, will be of the proper colour, and the steps to the Altar covered with suitable carpet. On the Epistle corner of the Altar will be placed the cushion or bookstand, and on it the Missal, closed, with the edges towards the Cross; at least where it is not customary for the server to bring the book with him from the Sacristy. Two candles will be lighted; namely, those at the corners of the lowest step on the Altar. The Sacred Congregation of Rites prohibits the use of more than two candles at a Low Mass, to any under the Episcopal dignity.—*S. C. R., August* 7, 1627. Cushions for kneeling, as before remarked, are also disallowed except to Bishops.—*Ibid.* Where the Priest is to duplicate, *i. e.*, say a second Mass, a small vessel

[1] The Priest may not receive his vestments from the Altar; where there is no Sacristy that he may use, he should receive them from a table in the Sanctuary.—*S. C. R., July* 7, 1612.

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and a purificator should be prepared for the ablutions of the first Mass. The communion-cloth may be attached to the rails, if the Faithful are to understand that they may there present themselves for Holy Communion.

20. *On the Credence,* the cruets of wine and water on their stand, the towel for the fingers, the bell, and the communion-cloth if required, and not already attached to the rails of the Sanctuary.

ARTICLE V.—*Pontifical High Mass by a Bishop in his own Diocese.*

Note.—In preparing for the more elaborate functions, the Sacristan will bear in mind that the work will most likely be more quickly and efficiently done by placing himself under the direction of the Master of Ceremonies appointed to conduct them; where, however, such direction may not be had in time, he will proceed as follows:—

21. In the *Sacristy,* at some convenient place, the usual vestments for the Deacon and Subdeacon, but without the maniples. The thurible, boat with incense, fire, torches for the Elevation, Holy Water, and aspersory, as usual.

22. The *Altar* at which the Bishop is to celebrate will be adorned according to the solemnity. A seventh candle should be placed behind the Cross; it will be a little higher than the others.—*Cær. Ep.* In the centre of the Altar, the episcopal vestments in the following order:—Chasuble, dalmatic, tunic, cope (extended), stole, pectoral Cross, girdle, alb, amice, and the gloves on a silver salver; the whole will be covered with the Gremial veil. At the Gospel corner, the costly mitre; and at the Epistle corner, the plain one—each on its stand. If required, the instrument of the pax, with a small napkin, should be placed near the centre of the Altar, but behind. The Altar-cards will be removed, and a canon opened in the centre. The Blessed Sacrament should if possible be removed; if, however, It repose there, the Tabernacle will be veiled. An antependium, of more than ordinary costliness, should be used.

Note.—On occasions when *Terce* is not sung, the cope will be omitted.

23. The *Throne* will be prepared according to the directions

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given at page 27, No. 28. The crosier will be near at hand, as also a stand for the Archbishop's Cross, if required.

24. The *Credence,* covered with linen to the ground, will contain the chalice and its appurtenances; the cruets of wine and water; the ewer of water, basin, and towel on a silver plate, for the Bishop's hand; the Missal, with the Bishop's maniple in place of the Gospel of the day; the book of Epistles and Gospels marked; the sandals and buskins on a salver; a cushion, or bookstand veiled; the Acolytes' candlesticks; the small bell; the thurible and boat, if it is customary to have the lighted charcoal in the Sanctuary; and a small vessel for the pregustation. Either on the same credence, or on one conveniently placed near the throne, the bugia, a silver plate for the zucchetto, and a second Missal and canon.

25. The steps to the Altar and throne will be covered with carpeting, more or less ornamented; the maniples for the Deacon and Subdeacon, on their seat, placed as usual on the Epistle-side. It is recommended to have their vestments prepared in some other place—the Sacristy, if there be an entrance from the Sanctuary. At the seats of the Canons, their vestments, copes, chasubles, &c., acccording to their custom. In some convenient place near at hand, the amice and cope for the Assistant Priest, and the amices and dalmatics for the Assistant Deacons to the Throne. Seats will be prepared near to the throne, yet in a retired position, for the Clerks of the Book, Bugia, Mitre, Crosier, and Gremial Veil, unless, indeed, it is customary for them to sit on the steps of the throne or Altar. Two cushions, of appropriate colour, should be prepared; one may be placed near the throne, and the other on the centre of the lowest step of the Altar. It is forbidden to use the Missal cushions for kneeling purposes.—*S. C. R.*

26. Before the Altar of the Blessed Sacrament there should be a *prie-dieu* covered with green or purple cloth, according to the occasion, having one cushion upon it, and another before, upon which the Bishop will kneel. The Altar will be decorated, and six candles set up.

Note 1. Should the Bishop make his preparation in the Sacristy, or elsewhere, the following will be prepared there:—

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the sandals and buskins; book of preparation and bugia; ewer of water, basin, and towel; a chair and small carpet for the Bishop; and the vestments of the Deacon and Subdeacon, except the maniples.

Note 2. It sometimes happens that the Bishop is vested in a side chapel, or even in the Sacristy, rather than at the High Altar at which he is to celebrate. When this is ascertained to be the case, the following will be required:—An Altar having Cross and candlesticks; upon the Altar, the Missal and the vestments, as at No. 22 above; a seat raised above the level of the floor, upon the Gospel-side, for the Bishop; and benches for the Canons, according to the disposition of the place. The vestments given in No. 25 above, for the Assistant Priest, Assistant Deacons, and Canons, as well as the maniples of the Deacon and Subdeacon; the crosier, book, bugia, a Missal with the Bishop's maniple, the ewer of water, &c., the processional cross, the Acolytes' candlesticks, a cushion at the foot of the Altar, and the thurible, boat, and fire, in a retired place.

ARTICLE VI.—*Pontifical High Mass by a Bishop not in his own Diocese.*

27. In the *Sacristy*, those things given at No. 21 above; and should the Bishop make his preparation there, as given at note 1, page 41.

28. The *Altar* precisely as at No. 22 above, with the exception of the cope, and seventh candle, which is never required by a Bishop out of his own diocese.—*S. C. R.*

29. The *Credence* as at No. 24 above. Should the Bishop make his preparation in the Sacristy, some of the things will be required there, for which see note 1, page 41.

30. The throne, as at No. 23, is not required, unless for a Cardinal, Legate, or dignitary higher in rank than the Bishop of the Diocese. A faldstool will be prepared, with hangings of the suitable colour and richness; it will be placed upon a platform, at the place where the Subdeacon usually sings the Epistle, and should be about 4 feet square, 6 inches high, and covered with carpeting. Near the faldstool, on the lowest step of the Altar, a cushion. A stool for the Assistant Priest, and the seat for the Deacon and Subdeacon, on the Epistle-side, covered only if they be of titled dignity. That

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for the Assistant Priest should be nearest the Bishop; on it is placed the cope and amice; and on the seat of the Ministers their maniples.

ARTICLE VII.—*Pontifical Mass for the Dead.*

31. In the *Sacristy*, the usual black vestments for the Deacon and Subdeacon. The torches, thurible, &c., as usual.

32. The *Altar* should be unadorned, have but six candles, of unbleached wax; a black antependium; and a canon in place of the Altar-cards. The Most Holy Sacrament should, if possible, be removed. On the centre, the Episcopal vestments, as at No. 22 above, except that the maniple will be placed with them, and the gloves withdrawn. On the Epistle corner, the plain mitre, with the veil for the Clerk.

33. The *Credence* will be covered with a linen hanging but a short way over the sides; on it the chalice, &c.; cruets of wine and water; candlesticks with candles of unbleached wax; plain ewer of water, basin, and towel; a canon, Missal, and book of Epistles and Gospels, each marked; the bugia; Holy Water and aspersory; candles to be distributed in choir; a black cushion or veiled bookstand; and the small bell.

34.—The throne or faldstool will be prepared according to whether the Bishop is in his own diocese or not. For the throne, see No. 23, and for the faldstool, No. 30, above. The seats for the Ministers and their vestments as usual; see Nos. 21 and 30 above; the seats are uncovered. The steps to the Altar will also be uncovered; but the predella, the steps to the throne, and under the faldstool, may be covered with carpet of plain mourning colour—*Cær. Ep.* The processional Cross in a convenient place, and a cushion on the lowest step of the Altar. The catafalque and the pulpit as at No. 16, page 39.

ARTICLE VIII.—*High Mass in presence of a Bishop in his own Diocese.*

35. In the *Sacristy*, the vestments, &c., precisely as at Nos. 1—3 above. A seventh candle is not required.

36. The *Altar* adorned as at No. 5 above. Should the Bishop assist, not in cappa but in cope, the following will be placed upon the centre of the Altar:—Cope (extended),

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stole, pectoral Cross, girdle, alb, and amice; the instrument of the pax and small napkin, if required.

37. The *Credence* as at No. 5 above, and, in addition, the book, bugia, and the plate for the zuchetto.

38. The *Throne* will be adorned as usual. If the Bishop assist in cope, the crosier will be placed near it; also a stand for the Archbishop's Cross, if required; a cushion on the lower step of the Altar; and a faldstool, covered with the proper colour, in a retired place. The seat for the Celebrant and his Ministers as usual; also, where customary, others for the Clerks of the Crosier, Book, and Bugia, near the throne, but, if possible, a little behind.

Note.—At High Mass for the Dead, the seat of the Bishop will be covered with a purple cloth, and not silk.—*Cær. Ep.* The crosier is not used; the candles set up will be of unbleached wax; and the carpeting as at No. 34 above.

ARTICLE IX.—*A Bishop's Private Mass.*

39. In the *Sacristy,* cottas for the Chaplains and two Torch-bearers; and, if customary to present Holy Water at the door of the church, the Holy Water and aspersory.

40. The *Altar* will be adorned according to the occasion. On the middle of it will be placed the Bishop's vestments; namely; chasuble, stole, pectoral Cross, girdle, alb, and amice. At Masses for the Dead, the maniple is placed with the chasuble, but at other Masses it is laid apart at the Gospel-side, or on the credence. Four candles will be set up; the Altar-cards removed; and the canon (with the instrument of the pax if required) placed in the centre.

Note.—When the Bishop wishes to celebrate at an Altar at which the Most Holy Sacrament is exposed, he will vest in the Sacristy or at a Side-Altar.—*S. C. R.*

41. The credence will be prepared as usual, and have on it the chalice and its appurtenances, the cruets, &c.; ewer of water, basin, and towel; bugia and canon; Missal and cushion or stand; a silver plate for the zuchetto, and the small bell.

42. Before the Altar of the Holy Sacrament, as well as before that at which the Bishop is about to celebrate, a *prie-dieu,* &c.,

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as at No. 26, page 41; no seat is required before it. Should there be no Torch-bearers, two large candelabra, with candles for the Elevation, should be placed at the angles of the steps, at a moderate distance from the Altar.

ARTICLE X.—*Solemn Vespers.*

43. In the *Sacristy* the following will be prepared:—The cotta and cope for the Officiant; cottas and copes for the Cope-men; cottas for the Acolytes and others; the Officiant's book, with the markers in the proper places; the Acolytes' candlesticks standing on the floor, as at the vesting for High Mass; and the thurible, boat with incense, and fire.

Note.—The Officiant does not wear the stole.—*S. C. R.* The copes will all be of the appropriate colour; those for the Cope-men (which vary in number, according to the festival) being of plainer material than that for the Officiant.

44. The *Altar*, adorned with reliquaries and flowers, according to the season, should have a Cross and six candles as for Mass; the Altar-cards are not required; the Altar cover remains on; and the veil of the Tabernacle and antependium are of the colour of the feast. (See No. 12, page 24.)

Note.—Should Benediction of the Blessed Sacrament follow the vespers, branch candlesticks may be placed on the lower step, but nothing should stand upon the table of the Altar; in such case also, it is as well to omit the reliquaries, since they would have to be removed. A corporal should be spread upon the base of the throne of Exposition, and the Cross so arranged that it may easily be removed. Remarks on the white antependium and the veil of the Tabernacle, required for Benediction, are given at page 7.

45. On the Epistle-side of the Sanctuary, a rather tall stool for the Officiant (unless indeed he occupies the first seat in the choir), and on the right of it, but a little behind, a seat for the Master of Ceremonies; the former should be covered with green or purple. On each side before the Altar, for the Cope-men, stools or benches, according to their number; the latter may be covered with a plainer green or purple baize. For the Officiant, a light lectern, covered with suitable

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hangings, should be placed before his seat, if apart from the choir stalls.

Note.—Should Benediction of the Holy Sacrament follow, it would be prudent to prepare on the credence, before Vespers, all that will be required.

ARTICLE XI.—*Pontifical Vespers by a Bishop in his own Diocese.*

46. In the *Sacristy* there should be prepared the copes for the Cope-men; cottas for the clergy and Assistants; thurible, fire, &c., as usual; and the Holy Water and aspersory.

47. The *Altar* is adorned as at No. 44 above. The Episcopal vestments are placed in the centre in the following order:—Cope (extended), stole, pectoral Cross, girdle, alb, and amice; the costly mitre with the veil at the Gospel corner, and the plain mitre at the Epistle corner; the seventh candle is not required, and the Holy Sacrament should, if possible, be removed.

48. On the *Credence*, the Acolytes' candles lighted, the canon, choir-book, and bugia; should Benediction of the Most Holy Sacrament follow Vespers, an ewer of water, &c., for the Bishop's hands, will be required.

49. The throne and seats for the assistants, steps of the Altar, &c., as usual; the vestments of the Canons at their seats; the cope and amice for the Assistant Priest, and the amices and dalmatics for the Assistant Deacons, in a convenient place a little aside; the crosier near the throne, a cushion on the lowest step, and the *prie-dieu*, &c., at the chapel of the Holy Sacrament, as at No. 26, page 41. Seats should be placed before the Altar as at No. 45 above, and others for the Clerks and Masters of Ceremonies according to custom.

Note.—When the Bishop celebrates the second Vespers of a feast, or the first vespers of a feast the High Mass of which he will not sing on the following day, the cope, dalmatics, and amices, are not required for the Assistant Priest and Deacons. For an Archbishop's Cross, a stand should be placed near the throne.

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ARTICLE XII.—*Pontifical Vespers by a Bishop not in his own Diocese.*

50. The whole should be prepared as in the preceding article, with the following exceptions. Instead of the throne, the faldstool is placed as at No. 30, page 42; the crosier is not required; there will be neither Assistant Priest nor Deacons, and the Canons will not vest in copes. In some churches the Cope-men assume their copes at their seats in the Sanctuary, which should be prepared accordingly. The lectern is not required.

ARTICLE XIII.—*Solemn Vespers in presence of the Bishop in his own Diocese.*

51. In the *Sacristy* all is prepared as at No. 43, page 45, and in addition the Holy Water and aspersory.

52. The *Altar* as at No. 47 above, unless the Bishop assists in cappa and not in cope, in which case his vestments and mitres will not be required.

53. The *Credence* as at No. 48 above, with the exception of the Acolytes' candlesticks, which are prepared in the Sacristy.

54. The throne with seats for the assistants as usual; a cushion on the lowest step; the seats for the Officiant, Cope-men, and others, as at No. 45 above, except that only the Celebrant's should be covered; and the *prie-dieu*, &c., for the Bishop at the Altar of the Blessed Sacrament, as at page 41. If the Bishop assist in cope and mitre, the crosier should be placed near the throne. If an Archbishop, a stand for his Cross should be provided as usual.

ARTICLE XIV.—*Confirmation.*

55. In the *Sacristy*, the amice, white stole and cope, mitre, and crosier for the Bishop; an ewer of water, basin and towel for the Bishop's hands; the usual cottas for the assistants; and the book of the registration of confirmations, with pen and ink.

56. On the *Credence*, the Pontificale Romanum, bugia, Holy Chrism, pieces of wool or linen in quantity according to the number to be confirmed, a vessel to put them in when used, and crumb of bread, ewer of water, basin and towel for the Bishop's hands.

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57. In the *Sanctuary*, a faldstool covered with white hangings, and white cushions. The rails of the Sanctuary, or a space beyond it, if necessary, should have a foot-board placed for the children to kneel upon: this should be of tolerable height, otherwise the Bishop will be required to stoop.

58. Should the Bishop take his vestments from the Altar, they will be laid upon it in due order, and the crosier be placed near at hand. The six candles on the Altar are to be lighted.

59. After the ceremony, the wool which has been used to wipe off the Chrism, is to be burnt; and the water in which the Bishop washed his hands, together with the crumb of bread, poured into the piscina.

Article XV.—*Solemn Baptism.*

60. In the *Sacristy* should be prepared a cotta and purple stole for the Priest;[1] a cotta for the assistant; the book for the registration of baptisms, with pen and ink; the vessel of salt which if not already blessed, should be dry, clean, and rolled fine; and the Rituale Romanum. The book and the vessel of salt, will be carried by the server to the entrance of the church where the ceremony commences.

61. At the *Font*, the oil of catechumen, and the Holy Chrism, with some small pieces of wool or linen; the baptismal water in the font, and the shell or vessel to pour it on the head of the baptized; a basin to receive this water (unless it passes away through a piscina); a linen cloth with which to wipe the head after baptism (*Bald.*); the white linen or a garment; a white stole;[2] crumb of bread, water

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[1] For the administration of the Sacraments, Canons do not wear the rochet and mozetta. *An canonicis usum cappæ habentibus liceat Sacramenta administrare cum solo rocheto, et deposita cappa?* Resp. *Sacramenta esse administranda cum superpellicio et stola, juxta Rituale Romanum.—S. C. R.* 7 Apr. 1832.

[2] Two stoles should be used, not one of two colours, as Baruffaldi observes: "*Absit penuria illa (heu! quam sordida!) versipelles stolas adhibendi, duplicis nempe coloris, seu utraque parte varie coloratas, adeo ut repente de uno ad aliud ministerium transiens sacerdos, fit scenæ mutatio sine loci et rei diversitate, non alio modo, nisi stolam invertendo, et pannum subsutum pro vera facie demonstrando, seu suppeditando.*"

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and towel for the Priest's hands; and the lighted candle to be given to the baptized.—*Rit. Rom.*

Note.—After the ceremony, the water which has passed off from the head of the baptized, as well as that (together with the crumbs of bread) in which the Priest has washed his hands, is to be poured into the piscina; and the wool or linen with which the Holy Oils have been wiped off carefully burnt, and the ashes thrown into the piscina. When all have left the Baptistry, let the gates or doors be securely fastened.

Article XVI.—*The Marriage Ceremonies.*

62. In the *Sacristy* should be prepared a cotta and white stole for the Priest, a cotta for the server, the Ritual, Holy Water, and aspersory, a small salver upon which the ring will be placed when about to be blessed, and the book of registration.

63. Should the married couple assist at Mass, they may be accommodated with kneeling stools before the Altar, yet beyond the rails of the Sanctuary. In this case, also, the Holy Water with aspersory will be left upon the credence, as it is used towards the conclusion of the Mass.

Article XVII.—*The Churching of Women.*

64. In the *Sacristy* should be prepared a cotta and white stole, for the Priest, a cotta for the server, the Ritual, Holy Water and aspersory, and a lighted candle.

Article XVIII.—*Funeral.*

65.—The nature of the preparations will mainly depend upon the Divine Offices which are to be performed. For the Mass see page 38.

66. In the *Sacristy* should be prepared the Holy Water and aspersory; thurible, incense, and fire; the processional Cross; Acolytes' candlesticks furnished with candles of unbleached wax; cotta, black stole, and cope for the Priest; cottas for the servers; and the book of registration, &c.

67. In the *Church*, the bier upon which the coffin is to rest, surrounded by four or six large candelabra furnished with candles of unbleached wax; the torches or tapers to be

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held by those standing by, in a convenient place; the candles on the Altar of unbleached wax; and the pulpit, if a discourse is to be given, covered with black hangings.—*S. C. R.*, 14th June, 1845.

68. Bishops, Priests, and other Clerics, are each buried in vestments proper to their order. The sacred vestments should, strictly speaking, be of purple colour.[1] It is a custom in some dioceses for the various missions to send their vestments, when no longer fit for use, to the Vicar-General's office or elsewhere, to be laid up for the especial purpose of being used for the burial of Priests. Clerks not in Holy Orders should be buried in cassock, cotta, and birretta; and Laics, in the habits of any confraternity of which they may have been members. The bodies of the Faithful are placed in the church with the feet towards the Altar; but those of Priests with the head towards the Altar. —*Rit. Rom.*

69. At the burial of infants who have died after baptism, under seven years of age, the Priest should be vested in cotta and white stole, and the Cross is carried without its staff (*Rit. Rom.*) to denote that the time of the infant's earthly pilgrimage has been short.—*Bar.* The candles should be of white wax, and the bell rung in a festive manner, not tolled at long intervals.—*Rit. Rom.*

Note.—But one cross should be carried at a funeral.—*S. C. R.* When the Clergy of several parishes assist at a funeral, the Cross of the parish in which the body is buried should be used. If the Chaper of a cathedral assist at a funeral, the Cross of the Chapter will suffice for all members of the Clergy, whether secular or regular.—*S. C. R.*, April 11th, 1840.

Article XIX.—*Benediction of the Holy Sacrament.*

70. The preparations for this function are given at length at page 287 of the Ceremonial according to the Roman Rite; it is, however, as well to lay down distinctly the rule

[1] By a decree dated 24th May, 1846, the Sacred Congregation of Rites has sanctioned the putting a chalice and paten in the hand of the Priest, as conformable to ancient custom.

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for the colour of the sacred ornaments. Should the Benediction immediately follow Vespers, so that the Officiant and his assistants do not leave the Sanctuary, then the antependium and veil of the Tabernacle, of whatever colour they may be, need not be changed; and the Officiant will retain the cope which he has worn during Vespers, but receive a *white* humeral veil when about to impart the Benediction. Should the Officiant, however, retire from the Sanctuary, then the antependium and veil of the Tabernacle, if of any other colour, will be changed to white. Some remarks are made at page 7, on the subject of the antependium recommended for use on this occasion. In respect to the veil of the Tabernacle, where it is foreseen that it will require to be changed between the Vespers and Benediction, it would be as well to place a white one underneath that for Vespers, so that the latter would require merely to be taken away. It is not well to place the corporals which have been used at Mass on the Throne of Exposition, as some Sacred Particles may possibly remain.

71. The following Decree bears on the subject of the vestments of the assistants at Solemn Benediction:—"An ad deponendum S. S. Sacramentum a suo eminentiori throno parari debent sacerdotes tres, unus scilicet amictu, alba, stola et pluviali, alii vero duo assistentes pluvialibus tantum super cottas; quorum dignior assistens deponat Ostensorium, quin utatur stola, quia est pluviali indutus?"—*Resp.* "Negative et ad mentem. Nempe vel duo assistentes sumere debere dalmaticam et tunicellam, vel alium sacerdotem cum cotta et stola ponere et deponere debere Ostensorium cum S. S. Sacramento." (Die 17 Dec., 1785.)

72. During the Benediction the principal doors of the church should be closed, on account of the danger of irreverence.—*S. C. R.*, 17th September, 1822.

Article XX.—*The Forty Hours' Adoration.*

73. The preparations are given at page 270 of the *Ceremonial.* Care should be taken that the flowers are quite clear of the lower parts of the candles; many accidents have occurred from the circumstance of the candles burning down, and the flowers catching fire.

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74. The Sacristan, with one or more assistants, will commence to light the whole of the candles prepared for the Exposition, during the Preface, so as to finish, if possible, before the consecration.[1]

75. At private Masses during the Forty Hours' Exposition, the bells at all the Altars should be silent; to prevent mistakes, therefore, they may be taken away. The Sacristy bell for Low Masses may be rung as usual.—*Clement. Instr.*

76. The preparations for the Mass *pro pace* will be as usual for a Solemn Mass, and the colour purple. It will not be celebrated at the Altar of the Exposition, or at that on which the Blessed Sacrament is reserved in the Tabernacle.—*Clement. Instr.*

77. The preparations for the Mass of Deposition are given at page 277 of the *Ceremonial.*

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[1] Such is the rule given by Baldeschi and the common practice at Rome.

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PART III.

PREPARATIONS FOR THE VARIOUS SEASONS OF THE YEAR.

ARTICLE I.—*Advent and Christmas.*

1. THE Altars and other parts of the church should be adorned in a simple manner.—*Cær. Ep.* The rule given by Gavantus and Castaldi for the Altars is, that they may be adorned in a partially festive manner with flowers, images of the Saints or Relics placed between the candlesticks, on those days only when the Deacon and Subdeacon use purple dalmatic and tunic, and not when they use folded chasubles.

2. The folded chasubles are used on the four Sundays of Advent, except the third, called *Gaudete Sunday*, and the fourth, should it be the Vigil of Christmas, when purple dalmatic and tunic are substituted. The chasubles are usually folded outside, and not turned up underneath.

Note.—In small churches, where folded chasubles cannot be had, the Rubric of the Missal (Part i. tit. xix. n. 7) allows the Deacon and Subdeacon to serve *in albis, i. e.*, the Deacon in alb, maniple, and stole; and the Subdeacon in alb and maniple. A decree of the Sacred Congregation of Rites, given September 11, 1847, especially for London, prohibits the use of dalmatics instead of folded chasubles, and recommends that where the latter may not be had, the ceremonies be performed by a Priest without Sacred Ministers.

3. When preparing for the midnight Masses of Christmas, care should be taken that each Priest be supplied with a small vessel, of glass, or silver, for the Ablutions, and an extra purificator: they may be placed near the centre of the Altar, or upon the credence.

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4. In churches where the Divine Office is sung before and after the midnight Mass, the following preparations will be made:—For the Matins before Mass, a lectern, with a book open at the lessons to be chanted; on the credence, a white or gold cope for the Officiant to assume for the ninth lesson (*Gav.*), and the Acolytes' candles; near at hand the usual seats for the Cantors, and on them the white copes, which they also put on at the ninth lesson. For the Lauds, the white or gold cope for the Celebrant will be placed on the credence during the Mass; the lectern veiled with white for the Officiant, in a retired place on the Epistle-side; and the reeds with tapers and extinguishers, with which the Acolytes will put out and light their candles as at Solemn Vespers.

5. The Priest and his Assistants will retire after Matins, and vest for Mass in the Sacristy. The Priest will vest in cope for Lauds, at the Epistle-side of the Altar.—*Gav.* The six candles on the Altar, and the Acolytes' candles on the credence, should be lighted before Matins; others may be distributed about the choir.—*Cær. Ep.* Incense will be required at Lauds; and if several Altars are to be incensed during the *Benedictus*, care should be taken that the candles on them are lighted, and the Altar-covers turned back.

Article II.—*The Feast of the Purification.*

6. The preparations for large churches are given at page 157 of the *Ceremonial;* and for small churches, where there are no Sacred Ministers, at page 231. We may further remark, that it is not necessary that the Most Holy Sacrament should be removed from the Altar at which the function is performed.—*Gav.*

7. During the procession, the Sacristan will remove the purple antependium and veil of the Tabernacle, which have been placed over those of another colour; he will remove also the purple veil from the credence, and the purple cover from the seat of the Sacred Ministers which should then be covered with green: the table upon which the candles were placed to be blessed should be removed. At this time also, he may place between the candlesticks vases of flowers, &c., which should have been prepared beforehand.

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8. The candles to be blessed should be of white wax (*Cær. Ep.*), not sperm or composition; they should be placed upon a table, or as Cavalieri says, if few in number, upon the Altar itself. Those are not to be blessed which are in the hands of the Faithful.[1]

9. The blessed candles should only be distributed to the Faithful who are present, and are not to be sent to the absent, unless to the sick,[2] for whom the Sacristan will reserve a few.—*Gav.* The candles are to be lighted after, not before, they are distributed.—*Cær. Ep.* lib. ii. c. xvii. n. 5. During this procession, the bells of the church may be rung. *Castald. Bar. and others.*

ARTICLE III.—*Lent.*

10. The preparations to be made on Ash-Wednesday are given at pages 165 and 237 of the *Ceremonial.* The ashes are to be made of the palms blessed the preceding year.—*Rubr. Miss.* The Sacred Congregation of Rites has declared that they should be used in a dry state.[3] In the seventeenth century the custom was introduced into some religious orders of going to the houses of the Faithful to distribute the ashes. The Sacred Congregation having been consulted on the subject, replied, that it was not permitted. The ashes may be distributed by a Priest after Mass; but to leave them on the steps of the Sanctuary in order that the people may help themselves, is a custom directly opposed to decrees of the Sacred Congregation of Rites.[4]

11. For the ornaments of the Altar on the Sundays in Lent, the rules given at page 51 (No. 1), should be followed. On the fourth, called *Lætare Sunday,* the Sacred Ministers use the purple dalmatic and tunic.

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[1] Nullibi benedicendæ sunt candelæ, dum laicorum manibus tenentur, sed præfato loco locatæ, ut monet Conc. Med. iii. tit. de Sacramental.

[2] In festo Purificationis B. M. V. non distribuantur nisi præsentibus in ecclesia candelæ benedictæ, et ad ægrotos tantum mittantur.—*S. C. Epis.* anno 1581. Candelæ in die Purif. distribui tantum debent præsentibus, nullatenus absentibus, et ne quidem episcopo.—*S. C. R.* 22 Sept. 1737.

[3] An cineres, qui super capita fidelium imponuntur feria iv. Cinerum, debeant esse aqua maditi in modum luti? *Resp.* Cineres aridos esse debere, et in modum pulveris in ecclesia universali (die 23 Maii, 1693).

[4] March 26th, 1639; March 16th, 1844.

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12. Before the first Vespers of Passion Sunday, all the crosses, images of the Saints, and pictures throughout the church, should be covered (*Cær. Ep.*); they remain veiled till Holy Saturday, even should the feast of the Patron Saint or of the Dedication of the Church occur.[1] The veils used for this purpose should be purple, having neither figures nor emblems of the Passion worked in them.—*Gav.* Remarks are made at page 31, on the difference to be observed between those images, &c., which have been blessed, and are set up for devotional purposes, and those which are mere ornaments of the building.

Article IV.—*Palm Sunday.*

13. The preparations for Palm Sunday are given at pages 172 and 239 of the *Ceremonial.* Where the custom exists of ornamenting the palms by plaiting them, &c., some, more elaborately prepared than others, should be set apart for the Celebrant and high orders of the Clergy.—*Cær. Ep.*

14. During the distribution of the palms, the Sacristan (unless another person be appointed) will securely fasten one of the blessed palms to the top of the processional Cross, with a purple riband. This palm will eventually be placed in the Sacristy.—*Bar.* Should there not be a probability that some palms may be obtained from the Faithful, a few may be carefully laid by for the ashes of the next Lent.

15. During the procession the Sacristan will remove the table on which the palms were placed.

Article V.—*The Tenebræ Offices of Wednesday, Holy Thursday, and Good Friday.*

16. The preparations are given at page 183 of the *Ceremonial.* It should be observed that the antependium and carpeting for the steps of the Altar are only used on the first Tenebræ office, that of Wednesday evening; on the two next evenings the Altar will be denuded of the cloths, and have on it only the Cross and six candlesticks (*ex materia obscura. Gav.*), furnished with unbleached candles. The same will be

[1] Imagines et cruces detegi non debent, etiamsi in hebdomada Passionis currat festum S. Titularis, ant Dedicationis ecclesiæ.—*S. C. R.* 16 Nov. 1649.

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the case with all other Altars in the church, except that at which the Holy Sacrament reposes. It is an obsolete French custom to lay the candlesticks flat on the denuded Altars; such is never done in Rome.

17. It is also a French and not a Roman custom to place a *white* candle as the uppermost one on the triangular stand. In places where unbleached candles cannot be procured, white ones may be coloured with ordinary gamboge.

18. It is recommended that, when the lights of the church are put out at the *Benedictus*, some few persons should be stationed at different parts of the church, with small lighted tapers, to prevent any disorder which might possibly arise. Where the church is lighted by gas, the supply need not necessarily be entirely cut off.

Article VI.—*Holy Thursday.*

19. The preparations are given at pages 186 and 246 of the *Ceremonial*. As only the Altar at which the function takes place is there mentioned, it is necessary to state that the veil of the Crosses, and the ornaments of the Side-Altars throughout the church, should be purple, and so fastened that they may be easily removed at the denudations.—*Bissus, Gav.* and others. The veil of the processional Cross, and of the Cross on the Altar at which the *Mandatum* is to take place, should also be purple.[1]

20. The High Altar is decorated in white, by reason of the solemnity of the Mass; if, therefore, before the solemn function, any of the Divine Office is publicly recited, the white antependium and other ornaments of the Altar should be covered with purple ones, to be removed before the High Mass commences.—*Gav.*

21. The Chapel of the Sepulchre, which should be within the church, and quite distinct from the Altar at which the High Mass is celebrated (*Merati*), may not have black hangings, either within or without.[2] If there be a large crucifix,

[1] Albi coloris debet esse velum crucis Altaris, in quo Missa celebratur; violacei vero crucis processionis, et Altaris lotionis.—*S. R. C.* die 20 Dec. 1783.

[2] Vetitum est adhibere quæcumque indumenta nigri coloris, ad ornatum sepulchri feriæ v. et vi. Majoris Hebdomadæ, tum intra tum extra locum sepulchri.—*S. R. C.* 21 Jan. 1662.

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the veil with which it is covered should not cover also the Holy Sacrament.[1]

22. The Sacred Host is not to be exposed, but placed in an urn (*capsula*).—*Rubr. Miss.* In Rome this urn is gilt, in shape like a sarcophagus, the door opening in front, not on the top. It is surrounded by lights, but not covered with a veil. That the candlesticks, vases of flowers, &c., may be disposed in order, a semicircular range of small steps, in the manner of an amphitheatre, is recommended to be placed above the Altar. These steps may be covered with white linen cloths, and the urn rest in the centre, not necessarily upon the highest step, but in a small recess of the width of two steps. The Altar should have six candles of white wax, but neither images nor Relics of the Saints (*Bauld., Gav.*, and others), although there may be figures of angels supporting candles.—*Merati.* An Altar stone is not required, nor more than one Altar cloth.—*Merati.*

23. A bench, suitably covered, and white stoles should be prepared before the Altar of Repose, for the use of the clergy who from time to time adore before the Most Holy Sacrament. Where such is the custom, benches may also be placed behind, for the use of the members of the Confraternity.

24. The preparations for the *Mandatum* are given at page 197 of the *Ceremonial.* It may be further remarked, that the thirteen poor persons whose feet are to be washed should be dressed in white, and have the right foot uncovered.—*Cær. Ep. Thirteen* is the number according to the Roman custom, not *twelve,* which is the case in some French dioceses.

Article VII.—*Good Friday.*

25. The preparations are given at pages 199 and 252 of the *Ceremonial.* The Cross on the High Altar, which is veiled in black, need not necessarily be of wood.[2]

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[1] An liceat feria v. in Cœna Domini in Altare sacri sepulchri apponere velum album, quod e magna cruce descendens cooperiat Eucharistam? *Resp.* Non licere.—*S. R. C.* die Aug. 1835.

[2] Crux quæ feriæ vi. in Parasceve est detegenda, et adoranda debetne esse lignea, an potest esse etiam de metallo, præsertim si in ea lignum veræ Crucis includatur? *Resp.* Servetur Rubrica Missalis, vel laudabilis consuetudo.—*S. R. C.* 12 Nov. 1831.

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26. When the Celebrant has uncovered the Cross, and placed it upon the cushion, the Sacristan will uncover all the crucifixes in the church, but not other images.—*Gav., Bauld.*, and others.

27. Towards the conclusion of the Adoration, the Sacristan (unless another person be appointed) will light the candles on the High Altar, and those of the Acolytes on the credence. —*Gav.* He will then proceed to remove the benches which have been placed before the Altar of Repose. The procession having departed from the Chapel of the Sepulchre, the lights there should be extinguished; a few, however, excepted, if the Blessed Sacrament in the ciborium repose in the Tabernacle.

Article VIII.—*Holy Saturday.*

28. The preparations for the offices are given at pages 214 and 260 of the *Ceremonial.* The side Altars throughout the church should each, like the High Altar, have two antependia, so fastened that the purple one may be easily removed at the conclusion of the Litanies.—*Gav.* Should there not be a sufficient number of purple antependia, the side Altars may be furnished with white ones, even before the Offices commence.—*De Bralion.*

29. At the termination of the Litanies, the purple antependium and veil of the Tabernacle at the High Altar are removed, the carpet spread upon the steps, and the seat of the Sacred Ministers covered with green. At the same time (*Bald.*), or at the *Gloria in excelsis*,[1] the images and pictures of the church are unveiled.

30. The Paschal candle should not be placed upon a bracket attached to the wall, but on a candelabrum, standing on the pavement at the Gospel corner of the Altar.[2] The custom of placing small candles round its base, to represent the Apostles, is an obsolete French custom.

31. The Paschal candle should be lighted at Solemn Mass and Vespers on Easter Sunday and the two following days;

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[1] Velatas manere debere usque ad Hymnum Angelicum Sabbati Sancti, juxta alias decreta.—*S. R. C.* die 22 Jul. 1848.

[2] An cereus paschalis ponendus sit super candelabrum, vel super cornupium? *Resp.* Super distincto candelabro in plano posito a cornu Evangelii.—*S. R. C.* die 4 Jun. 1845.

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on the Saturday in Albis; and on all Sundays till the Ascension, on which day it is extinguished at the Gospel.

ARTICLE IX.—*The Vigil of Pentecost.*

32. On this day Baptismal Water may be solemnly blessed in those churches where there are Fonts. It will be necessary to make the following preparations:—In the Sacristy, the vestments for the introductory ceremonies; namely, for the Celebrant, purple chasuble, stole and maniple, alb, girdle, and amice; for the Deacon, purple folded chasuble, stole, maniple, alb, girdle, and amice; for the Subdeacon, as the Deacon, except the stole. On another press, a complete set of red vestments for the Mass; the Celebrant's in the centre, as usual. Lastly, the Acolytes' candles, thurible, &c.

33. On the credence, besides the usual things for Mass (the burse, &c., of red), the paschal candle, and a purple cope for the Benediction of the Font; the whole to be covered with a red and then with a purple humeral veil. The processional Cross will be placed near at hand.

34. The Altar should have a purple antependium and veil of the Tabernacle, over red ones; an uncovered lectern and book for the Prophecies will be placed in the centre of the choir; and the seat of the Sacred Ministers be covered with purple over green.

35. Towards the end of the Litanies, the Celebrant retires with his Ministers to vest for Mass. The candles on the Altar are then lighted, and the purple ornaments removed. Flowers, &c., may also then be placed upon the Altar.

36. For the Benediction of the Font, the following may be prepared in the Baptistery:—A table covered with linen, the Holy Oils, basin and ewer of water, crumb of bread, towel for the hands, the Holy Water vessel and aspersory, a small jug, and a Missal. The Baptismal Water in the Font should be poured into the piscina, and be replaced by pure water from the spring. After the ceremony, let the gates of the Baptistery be carefully locked.

ARTICLE X.—*The Feast of Corpus Christi.*

37. Should the procession take place after Vespers, the necessary preparations will be found at page 75 of the *Cere-*

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monial; but if, according to the Roman Ritual and Ceremonial of Bishops, it takes place immediately after Mass, the following will be required:—

38. In the Sacristy, the most costly white vestments for Solemn High Mass; the Acolytes' candles, &c., as usual; two thuribles and incense-boats; and six or eight torches.

39. The Altar should be richly ornamented, but without Relics or images of the Saints. If there is to be an Exposition, a clean corporal will be extended on the throne above the Altar; the candles and vases neatly disposed upon steps, which may be covered with white linen; and the white antependium and veil of the Tabernacle (if the Holy Sacrament be in it) as costly as circumstances will allow.

40. On the credence, in addition to the usual preparations for High Mass, there will be a white cope for the Celebrant; the Remonstrance covered with a plain white veil; the Host fixed in its crescent; candles for distribution to those in choir; and the Processionale Romanum.

41. In a convenient place, the small and large canopies; near the credence, the Processional Cross; and near the door (should the procession pass into the open air), at least four glazed lanterns containing candles.—*Clement. Instr.*

42. The picture or statue at the High Altar, and, if possible, the walls of the Sanctuary, should be covered with draperies which contain no historical or profane figures. The way by which the procession is to pass should be decorated with becoming hangings and pictures: if long, small Altars may be erected at certain intervals. These should be ornamented with candles and flowers, but have no Cross. Benediction of the Most Holy Sacrament is not to be given at every Altar, but once or twice only during the procession;[1] in that case also a corporal will be required, and may be carried in a burse by a Clerk.

43. S. C. R. prohibuit ne pueri puellæque repræsentantes varia sanctorum martyria et mysteria aliquo modo admit-

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[1] Non toties pausatio fiat et benedictio elargiatur, quoties Altaria occurrant, sed semel, vel iterum, et alteria per viam extructa sint decenter ornata.—*S. R. C.* 23 Sept. 1820.

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tantur in processionibus quæ fiunt in urbe infra hebdomadam Corporis Christi (5 Martii, 1667; et 7 Dec., 1844).

ARTICLE XI.—*Feast of All Saints, and Commemoration of the Dead.*

44. The preparations for the Second Vespers of All Saints, and for the First Vespers for the Dead, which immediately follow, are given at page 78 of the *Ceremonial;* and for the High Mass for the Dead at page 51.

ARTICLE XII.—*The Feasts of the Patron, and of the Dedication of the Church.*

45. On both occasions the preparations for solemn High Mass should be made as usual; the colour will be that of the Office.

46. On either of the feasts, should it occur in Passion week, the Crosses, images, and pictures of the Church, should remain covered (see No. 12, page 56). On the feast of the Dedication the lights before the consecration Crosses on the wall are to be lighted during the Divine Offices, even upon a day to which the office may have been transferred.[1]

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[1] Accendenda sunt lumina ante cruces positas in parietibus, ea die ad quam transfertur celebratio officii Dedicationis Ecclesiæ.—*S. R. C.* die 28 Feb. 1682.

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APPENDIX I.

FORMULÆ OF RULES TO BE HUNG IN THE SACRISTIES.[1]

NO. I.—RULES FOR THE SACRISTIES.

"Holiness becometh Thy House, O Lord."—Ps. xcii. 5.

1. The Inner Sacristy is exclusively for the Priests and their attendants, and the Outer Sacristy is for the Choirmen and boys.

2. Those who are appointed to assist in Choir will repair to the Outer Sacristy at the proper time. Having put on their cassocks and cottas, they may remain seated till the signal bell is sounded from the Inner Sacristy; they then stand in two lines, the juniors being nearest the entrance to the church. When the Acolytes from the Inner Sacristy shall have passed through, the two lines will close, and proceed to Choir in processional order.

3. On the return to the Sacristy, the Choir will again form a double line, for the Priest and Attendants to pass through; they will return the Priest's salutation, or, if a Bishop, kneel to receive his blessing.

4. No member of the Choir, except him who fulfils the office of *Thurifer*, is allowed to leave the Choir, except by the direction of the Choir-master.

5. Strict silence is to be observed in the Inner Sacristy, except in case of necessary instructions, which are to be given *in a whisper*. In the Outer Sacristy, where silence is impracticable, all loud talking and other noise is to be carefully avoided.

6. There shall be two Masters of Ceremonies; one for the

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[1] See page 14, No. 48.

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Priests, and one for the Choir. The duty of the former will be to assist at the vesting in the Inner Sacristy, give the signal for forming the procession, &c.; of the latter, to attend the Choir in the Outer Sacristy, and see that the cassocks and cottas are *carefully* and *reverently* disposed of after the function.

7. No boys will be allowed to enter the Sacristy at the time of the Sacred Offices who are not usually engaged in serving or singing; and all the boys who attend (whether as singers or servers) are strictly to obey the Masters of Ceremonies and Sacristan, under pain of dismissal.

8. No Females can be admitted into the Inner Sacristy, *on any plea whatever*.[1] They may speak, on particular business, to the Priests or Sacristan in the *Outer* Sacristy, but *as rarely and for as short a time as possible*. They are respectfully requested to observe these directions, with a view of preventing the necessity of enforcing them with any apparent severity.

(Signed)

{ Priests of the Church.

NO. II.—DUTIES OF THE INNER SACRISTY.

"Holiness becometh thy house, O Lord."—Ps. xcii. 5.

1. All those who are to assist at a function will repair to the Inner Sacristy one quarter of an hour before its commencement.

2. The duty of the First Master of Ceremonies is to superintend the whole *serving* department, and to be responsible for the *conduct* of those engaged in it, as well as for a due

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[1] Such is the rule at the *Gesu*, which, it is needless to say, is one of the best regulated churches in Rome. So strict are they on this point, that the author was informed that it was excommunication for a female to intrude herself into the Sacristy; yet this might be accounted for by the Sacristies of the *Gesu* being considered part of the Religious House of the Jesuit Fathers.

The prudent Sacristan will be careful, when offerings of flowers, &c., are brought to the Sacristies for the use of the Altar, to receive them with affability and thanks, yet to avoid personal compliments, by looking upon these things in the light in which they should be given, as gifts to the Altar, or to our Blessed Lady, as the case may be.

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observance of the Sacred Ceremonies. He will remain in the Sacristy in attendance on the Priest and Sacred Ministers while vesting and unvesting, and touch the signal-bell when the vesting begins.

3. The Acolytes and Thurifer are to be in attendance in the *Inner* Sacristy at the vesting, and are not to quit it, on any plea whatever, *without leave* from the Master of Ceremonies. After the function, they will remain in the Inner Sacristy till the Priest and Attendants have unvested.

4. On the return from the function, the Priest and his immediate Attendants, with the Acolytes, &c., will *alone* enter the *Inner* Sacristy; and it is the duty of the Second Master of Ceremonies to close the door, so as to prevent the entrance of any one not authorised to be there.

5. When the Priest vests for Vespers or Benediction, the Cope-men or Assistants will also vest in the *Inner* Sacristy, and remain there in attendance.

6. The Server at a Low Mass is to be in readiness five minutes before the time appointed for the Mass to begin. It is his duty to wait on the Priest while vesting and unvesting, and to assist at the Lavatory while the Priest washes his hands before and after Mass.

7. No boy will be allowed to serve with dirty hands, face, shoes, &c.

8. The Servers and other attendants, both in the Sanctuary and Sacristy, are to move about *briskly*, but with due regard to reverence.

9. No person is allowed to enter into the Priest's Confessional rooms, except the Sacristan.

10. No Laic will remain seated in the Sacristy while a Priest is present, except with his permission.

By order of the Clergy.

NO. III.—RULES FOR THE SACRISTIES.

"Before prayer prepare thy soul, and be not as a man that tempteth God."
Eccles. xviii. 23.

1. Strict silence is to be observed in the Sacristies, except a just cause presents itself, and then whispering only is permitted.

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2. No lay person is allowed to remain in the Inner Sacristy, except the Priest's Master of Ceremonies, the Acolytes, Thurifer, and Servers at Low Masses.

3. It will be the duty of an Assistant Master of Ceremonies to attend to the members of the Choir and the Serving Boys.

4. The members of the Choir and Serving Boys will take their cassocks and cottas in an orderly and becoming manner. On returning from the church, they will replace them from whence they were taken.

5. The Assistant Master of Ceremonies has power to enforce the observance of silence, and the rules and regulations for the Choir, as given by Baldeschi.

6. All causes of complaint or appeals are to be referred to the Priest, who for the time being is the Principal Sacristan.

7. During the week, and in the absence of the Assistant Master of Ceremonies, the Sacristan has power to enforce the observance of the above rules.

By order of the Clergy.

NO. IV.—RULES OF THE CHOIR.

1. The Choir will assemble in the Outer Sacristy one quarter of an hour before the time of High Mass or Vespers.

2. They will put on their cassocks and cottas in an orderly and reverential manner.

3. They will avoid speaking more than is necessary, and, when necessary, will speak as low as possible.

4. When the signal-bell sounds from the Inner Sacristy, they will arrange themselves in processional order, so as to proceed when the Celebrant leaves the Inner Sacristy.

5. No member of the Choir is to leave the church during the offices, except in cases of illness or by direction of the Choir-master.

6. The Choir will remember that, in the church, they are engaged directly and publicly in the Sacred Offices, and will acccordingly take care not only to avoid scandal by any misbehaviour, but to conduct themselves in a manner befitting the house and solemn worship of Almighty God.

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7. They are to observe the prescribed Ceremonies, and to obey the Master of Ceremonies without hesitation or reserve.

8. On their return to the Sacristy, they will take off and put up their cassocks and cottas with reverence and care.

By order, &c.

APPENDIX II.

THE CARE TO BE TAKEN OF CHURCH FURNITURE, &c.

SAINT CHARLES BORROMEO drew up a set of instructions on the care to be taken of church furniture, linen, &c., but so much depends upon the state of the climate and general atmosphere, that it is found impracticable to apply them to England. It will be easily understood that the linens and general decorations of Altars, and other parts of churches situated in London or large manufacturing towns, will require to be more frequently washed and cleaned than those in country missions. We shall, however, give the few following general rules extracted from Gavantus's Abridgment of Saint Charles, with the express recommendation that they be modified according to local circumstances:—

1. Twice each year, when the weather is fine, the Altars should be stripped after Mass, and left so until evening, that everything may have the advantage of fresh air. At the same time everything connected with the Altar (including beneath the predella, &c.) should be well cleaned.

2. The Tabernacle, throne for Exposition, canopy above, and other things connected with the Altar, should be cleaned once each month.

3. The predella of the Altars at which Mass is said should be swept each day.

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4. Candlesticks, crosses, thuribles, and other articles of metal, should, if possible, not be touched with the bare hands, but with a cloth. All stains, &c., should be removed before they are laid by; and each should be put into a linen or calico bag.

5. Every six months the chalices and patens should be washed in water (with the use of soap and brush), then in two other waters. This should be done by one in Holy Orders, who will pour the water into the piscina.

6. Plated articles which are always exposed, should be rubbed each week with a linen cloth, and washed in soap and water when requisite.

7. The glass-lamps in constant use should be washed in hot water every fortnight.

8. The cruets, as well as the daily rinsing out, should be thoroughly cleansed every month, so that no incrustation be formed within them.

9. The upper cloth of each Altar should be changed once a month; and the under ones four times each year.

10. The corporals should be changed after three weeks' use; and the albs, girdles, amices, and towels, when necessary, according to the number of Clergy.

11. The purificators (of which each Priest should use his own) may be changed every eight days, or at most every fourteen days.

12. The cottas in general use should be changed when requisite; the towel of the Sacristy every week, and which, when damp, should be dried in the sun or at the fire; the communion-cloths in daily use every fortnight; the larger ones every two months. On the greater solemnities all the linen should be perfectly clean.

13. Each day when the Masses are finished, the Altar-cloths should be covered after having been lightly brushed; the dust should be well shaken out of the cover itself every week.

14. When the purificators and corporals are removed, they should be placed in a box kept especially for that purpose; before being passed into the hands of laics to be made up, they should be washed first in soap and water, then in two other waters. This is to be done by one in Holy Orders, who will pour the ablutions into the piscina.

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15. Albs and cottas having been washed, are to be plaited, or at least neatly folded; corporals to be well starched and folded in the manner described at page 8. When perfectly dry, they should be laid by in their own especial place. It is recommended to place with them dried roses, lavender, or other flowers of the same kind, as well for the sake of fragrance and cleanliness, as to keep away insects.

16. Priests should not proceed to say Mass in soiled shoes or slippers; there should be some pairs of shoes always ready in the Sacristy for their use; also a brush, that when necessary they may clean their ordinary clothes before putting on vestments.

THE MANNER OF CLEANING CHURCH FURNITURE, ETC.

The following rules for cleaning church furniture, &c., are recommended as having stood the test of trial and experience:—

1. Lacquered brass-work does not require any rubbing, or the application of any powders or paste. It should simply be dusted with a soft cloth, or when, from the evaporation caused by the presence of a large congregation, it becomes wet, wiped dry as soon as possible. Sometimes a little sweet oil, or a cloth, may be lightly rubbed on lacquered work.

2. Unlacquered brass is cleaned with polishing paste, and then rubbed well with wash-leather. If the article is very much tarnished, a drop or two of oil of vitriol in the paste will remove the discoloration. Oxalic acid and charcoal also make brass-work very brilliant, but this requires to be used sparingly, and not at frequent intervals.

3. The best method of cleaning brass plates on the doors of the Confessionals, &c., is to cut the size of the plate out of a large piece of pasteboard or millboard, and place it against the door, so as not to rub off the paint in cleaning the edges of the plate. Where paste is not required, rotten-stone or crocus and sweet oil are best adapted for the brass-work; but care should be taken not to leave any remaining in the letters, &c., than which nothing can look more slovenly.

4. Plated or silver-work is cleaned with whitening or rouge and spirits of wine, and afterwards polished with wash-

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leather, or when there is a plain surface, with the palm of the hand. It may often be washed with a brush and soap and water, but not where the water will get under enamel or jewels; sweet oil removes the burnt incense from plated or silver thuribles.

5. Gilt-work seldom requires anything but to be rubbed with a clean soft wash-leather.

6. Gilt wood-work is generally covered with parchment size, and requires nothing but dusting with a soft brush or cloth. It may sometimes be washed with *cold* water and a soft flannel. Gold washes, for renovating gilding, are bad; they generally turn brown in a few weeks.

7. The practice of cleaning marble with muriatic acid, either pure or diluted, as occasion may require, is to be followed with caution. If too strong, it will deprive the marble of its polish, but which may be easily restored by the aid of a piece of felt, with some powder of putty or tripoli, and the use of water.

8. Alabaster is liable to become yellow, and is especially injured by the smoke of candles, dust, &c. It may be in some measure restored by washing with soap and water, then with clear water, and a polishing with shave grass. Grease spots may be removed by rubbing with talc powder or oil of turpentine.

9. Encaustic tiles are cleaned with milk, and rubbed with dry coarse flannel.

10. Worked linen, Altar-cloths, &c., should be washed in lukewarm water with white soap. The best method hitherto discovered for taking ink-spots out of linen is, to dip the spotted part into melted tallow, and afterwards to wash it in the usual manner. The stains of wine may be taken out by holding the part in boiling milk.

11. Wax may be removed from woollen stuffs by holding near it a live coal. Grease spots may be pretty generally taken out of silk or woollen cloth by being rubbed frequently with a piece of clean flannel dipped into spirits of turpentine.

12. Wax candles, when dirty or marked by the fingers, may be cleaned with a cloth damped with spirits of wine or turpentine.

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